

Southern Churchman



Vol. 88.

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No. 7.

Church Club
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"Have you and I today
 Stood silent as with Christ, apart from joy or fray
 Of life, to see by His face;
 To look, if but a moment, at its grace,
 And grow, by brief companionship, more true,
 More nerved to lead, to dare, to do,
 For Him at any cost? Have we today
 Found time, in thought, our hand to lay
 In His, and thus compare
 His will with ours, and wear
 The impress of His wish? Be sure
 Such contact will endure
 Throughout the day; will help us walk erect
 Through storm and flood; detect
 Within the hidden life, sin's dross, its stain;
 Revive a thought of love for Him again;
 Steady the steps which waver; help us see
 The footpath meant for you and me."

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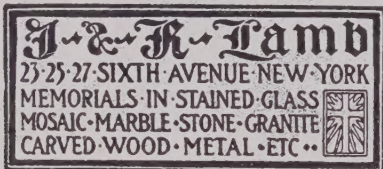
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that it does honest work.—Ex.

When praise is going up, showers of
blessing are sure to be coming down.—
Ex.

A genuine test of a man's life is his
attitude towards his mistakes and his
sins.—Ex.

God can and does use well-meaning
blunders, else you and I would never
be of use.—Rev. J. S. Holden.

A Christian helps the cause of God
not so much by what he says as by
what he is.

The trouble with the easy-going peo-
ple is that they make it hard going for
other people.

He who seeks the Father more than
anything He can give is likely to have
what he asks, for he is not likely to
ask amiss.—George Macdonald.

I know not when life's day will close,
As twilight darker falls,
But this I know, I fear no night,
I'll answer when He calls.

—D. Anderson.

"The critics of the Church have had
the center of the stage long enough.
It is high time for Christians every-
where to rise up and proclaim its real
worth."

He who gives a child a treat
Makes joy-bells ring in Heaven's street,
And he who gives a child a home
Builds palaces in Kingdom Come.

—John Masefield.

Apparent adversity will finally turn
out to the advantage of the right, if
we are only willing to keep on working
and to wait patiently. How steadfastly
the great victor souls have kept at their
work dauntless and unafraid!—O. S.
Davis.

Prayer to something—prayer of
some kind—is the higher language of
humanity in all places, at all times. Not
to pray is to fall below the true mea-
sure of human activity, just as truly as
not to think. It is to surrender the
noblest element of that prerogative dig-
nity which marks men off as men from
the brutes.—Canon Liddon.

Go forth 'mong men, not mailed in
scorn,
But in the armor of a pure intent;
And whether crowned or crownless
when you fall
It matters not, so as God's work is
done.

The real Lent is the putting forth a
man's hands, that the higher voices may
speak to him and the higher touches
may fall upon him. It is making an
emptiness about the soul, that higher
fullness may fill it.—St. Andrew's
Cross.

Comes faint and far Thy voice

From vales of Galilee,

Thy vision fades in ancient shades,
How can we follow Thee?

Oh! sense-bound heart and blind,
Is nought but what we see?

Can time undo what once was true?
Can we not follow Thee?

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EDITORIALS

Vol. 88.

RICHMOND, VA., FEBRUARY 17, 1923.

No. 7.

THE LYNCH-LAW SPIRIT

No better example of the beneficent activities of the Federal Council of the Churches could be desired than the Council's recent effort to mobilize the Christian sentiment of the country against the menace of lynch-law. The bulletins of the Council have called attention to the facts in regard to lynchings in America, and have shown that for the country-at-large there has been an alarming tendency toward an increase in lynching since 1918. Only four states in the Union have never had a lynching—Massachusetts, Rhode Island, New Hampshire and Vermont.

There are only three other states that have had no lynchings since 1889—New Jersey, Utah and Connecticut. Nine other states have had a clear record during the last ten years. They are Nevada, Colorado, Minnesota, Iowa, Wisconsin, Michigan, Indiana, Delaware and Pennsylvania. This means that only thirty-three per cent of the States of the Union have not had a lynching in the last ten years. Eighty-three women have been lynched since 1889.

"The total number of persons lynched by years gives a startling picture of lawlessness," the statement from the Federal Council says. "There was a slow decrease from the climax in 1892 and 1893 down to 1908. During the latter year and 1909 there was an increase, then another slow decrease until 1918, when a tendency to increase was again manifested.

"The sex of the victims in the cases where a record has been made shows an alarming number of women. Since 1889 there have been eighty-three women, seventeen white and sixty-eight colored, killed by mobs. Some of them were put to death with savage tortures, such as burning and disemboweling. Such brutality might be expected in pagan times or heathen countries, but by no means in a civilized land today."

Every three out of four of those lynched during the period from 1885 to 1921 were black. In this connection the statement says:

"The list of victims of mob violence reveals the slough of prejudice out of which the evil springs. From 1885 to 1921 inclusive, one thousand and twenty-eight white persons and three thousand and sixty-nine colored persons were slain by lynchers. The number of white victims, however, has rapidly decreased since 1900. Among the victims classed as white were a German (during the war), Italians, Mexicans and Jews—indicating that lawlessness spreads where prejudice abounds. Except in two years since 1903 the number of white victims has been less than ten each year. The number of negro victims during the same period has fluctuated slowly downward to range between fifty and one hundred except in 1902, when the number reported was one hundred and four, and in 1917 when the number reported was thirty-eight. There is some evidence to indicate that during recent years negroes have been lynched and the facts concealed from the press, so that no record has been secured."

It has often been assumed that lynching is an evil most characteristic in the South, where friction between the black and white races is made more acute by the relatively great size of the negro population. It is not, however, in the South alone and conspicuously, that lynching

has been perpetrated. In some of the northern cities there have been outbreaks of race violence and vicious cruelties which show that there are deadly human passions everywhere which burst into flame when once the spirit of lawlessness is unloosed. It is not to any one section of the country, but to all, that the appeal must be made for a new exercise of Christian conscience, and of a Christian community will, to discipline and restrain the brute in men.

As we consider the abominable cruelties of physical lynchings, it is well that we should link with it the thought of the danger of the lynch spirit in intellectual matters also. It is a dismaying thing to see how in occasions of excitement there can rise, even among men who are supposed to be leaders of the Church, that violent hysteria and crowd-madness which flings justice to the winds and takes up whatever happens to be the cry of the pack. Some statement will be made in the newspapers concerning a man's utterances. Every discreet person knows that newspaper head-lines are an utterly inaccurate index to the reality of the fact or statement they are supposed to represent, and this not because of any deliberate desire on the part of newspaper editors to mislead, but because of the pressure of haste, and the inveterate newspaper instinct to seize upon something which will provoke curiosity or excite concern. Nevertheless, many people who ought to know better, seize upon some newspaper headline as the mob seizes upon the rumor that the person whom it elects to pursue is its proper quarry. Men rush into print, or preach reckless sermons, with no genuine attempt to understand the thing they are exclaiming over. The carefulness of justice seems to have no place whatever in their conscience.

Perhaps one reason why the Church is losing its hold on many of the most earnest and eager spirits of our day is because of this evidence, that some who ought to be leaders of Christian thought are simply leaders of a mob. The glory of science has been that it has taught men the rigorous self-discipline of intellectual accuracy. It has made them sit down before the facts with humility of spirit; to try, as best they could, to learn; and to build conclusions by patient weighing of proven evidence. It is not too much to ask that this same degree of understanding and fairness should be found among all who profess to be spokesmen of the Gospel of Christ. It is not seemly that men should preach against the lynching which is committed with rope and stake, and in their pulpits attempt the no less savage lynching which may be committed by reckless half-truth, by twisted quotation, and by careless denunciation of some fellow-disciple whose real purpose they have never sought to understand.

THE USE OF LENT

We keep in Lent the remembrance of the temptation of Jesus in the wilderness. What did that temptation mean, and what did it accomplish in the spirit of the Master? Did he go into the wilderness for the special and primary purpose of fasting from food those forty days? Did He go in order that He might demonstrate to Himself how thoroughly He could master His body? No,—nor was this more than a mere incident in the spiritual history of those days. He went apart alone to be tempted of the devil, which is a vivid way of saying that there on the threshold of His ministry He went apart to face all the evil solicitations that His life should bring Him and to let the power of His soul be tried and proven against that power. His eyes foresaw what alluring hands should beckon Him aside from the strict pathway of His Father's will. His prophetic ears heard, before they were uttered, the seductive voices that should seek to call Him from the heights of service and self-sacrifice which He saw before Him as His life's ideal. By the mighty powers that were within Himself to control nature and make the physical universe serve Him, He knew that the temptation must come to use this power for His own use and ease and profit. By the superb majesty of His control over men, He knew how the temptation must surely come to exalt His own dignity and to seize the earthly kingship which a word from Him might have rallied thousands round Him to proclaim. And by the very completeness of His communion with God, He knew how the temptation must come to rest satisfied with this, and to let the peace of His own soul lull the great cry of the need of men. What Jesus did in those days in the Wilderness was to face and answer every one of the temptations which He knew should assail Him on His road. He set His own spirit in array against them. He put behind Him all allurements of compromise. He made His decision for an absolute consecration on every point at which He knew His life must be assailed. He dedicated Himself and all the powers of His personality unreservedly to the will and work of God. It was for this consecration upon His life that He went apart into the wilderness to face the alternatives that life offered to His soul, and it was with the seal of this consecration on His brow that He came out to go unflinchingly forward on His Father's business. The fasting in the wilderness was simply incidental to the mighty crisis that was shaping itself in His soul. Mind and soul were so engaged with the inward conflict that He was oblivious to the outward needs. He had no thought for food because all His thoughts were enthralled with the tremendous issues of the spiritual destiny that unfurled itself before His dreaming eyes.

Do we not read here in the remembrance of the Master's temptation the right use for us to make of these forty days of Lent during which we shall seek afresh to dedicate ourselves to Him? Let our first desire be to use this time of Lent for an examination of our lives, of our ideals, of our powers, of our temptations, of our needs. Let us face the issues and the alternatives of our lives, and remind ourselves where it is that we are weakest and what it is that has caused us most often to fall. We can look into the future and tell what are the choices which we must make to build that future into what it ought to be. Let our first resolve for the ordering of this Lent be a positive and not a negative one: let it be the resolve to set apart some definite and fixed hour in every day for spiritual reading and spiritual examination, and to keep that time inviolable. In these times of quiet and calm, let us set our spirits in order, shape their choices

and discipline their instinctive impulses so that in the hurry and rush of the active day we may not be caught unawares in any moral crisis. Most of the actions which determine the character of the life we live every day come so suddenly upon us for decision that we must have schooled our spirit beforehand if we are to turn them to spiritual account. There comes a call over the telephone; there comes an unexpected messenger; there comes a chance encounter that gives us a chance to lose our temper, to refuse a favor, and to answer with a rough petulance, or else to respond with a quick sympathy and to sacrifice our ease and comfort for an inconvenient service and to express in our words and in our bearing the spirit of the Christ. Only for the briefest instant do we stand at the crossways where the two roads fork. The necessity for decision is so immediate that there is no time for conscious reflection. Choice is governed by an impulse which has been stored up in the past, and it is through the drill and discipline of such times as the Lenten season that that impulse is trained to lead us always in the way of goodness. On the trans-atlantic liners all the crew are drilled at regular times in the work which each man severally and all the men together are responsible for in case of fire or collision at sea. Through that drill each man knows and has determined beforehand what he will do should the crisis come. And if a man should be sure that in every sudden collision and moral crisis which may come to his spirit he shall so act as to bring his Christian character through it with safety and with honor, he must drill himself through the quiet days in the decisions which shall shape his actions when the sudden test arrives.

Let us through these forty days be governed, then, by the steady and positive purpose so to deepen our communion with the spirit of God that our desires shall be straitened and our energies strengthened to press forward to the goal of the utmost consecration which our unveiled eyes can see. Whatever we do, let us do it because it ministers to this supreme purpose; whatever we refrain from doing, let us refrain because it does not minister to this purpose. Let us not blindly follow this or that observance and put upon ourselves some petty restriction merely because we see some one else doing it. Let us not degrade our spirits with a dead, unreasoning system of sacrifice imposed upon ourselves simply because we think religious respectability demands it. But, on the other hand, let us be far sterner with ourselves than any mere spirit of external complaisance to custom could ever make us. Let us take our besetting sins, whatever they may be,—whether over-indulgence in eating, or laziness, or exaggerated fondness for dress, or ill-natured criticism, or selfishness in any of its hundred forms—and make the rooting out of these faults be our Lenten sacrifice. Very probably this will involve bodily self-denial; certainly it will involve stern spiritual discipline. But the discipline and the self-denial will be no dull slavery to which we are unwillingly bound, but rather the joyous and free expression of our spiritual mastery. Lent shall be to us a time not of self-limitation, but of self-expansion; for the soul that is fasting from its sin and its hindering indulgences is the soul that is feasting upon the grace of God.

"Yea, Lord, instruct us to improve our fast
By starving sinne, and taking such repast
As may our faults controul;
That every man may revel at his doore,
Not in his parlour; banquetting the poore,
And among those his soul."

A LENTEN PASTORAL

By the Right Reverend Charles Fiske, D. D.

IT HAS been customary, at the opening of Lent, to address to the laity a pastoral letter urging the disciplinary purpose of the season, its devotional opportunities, its value as a time of readjustment and spiritual reconstruction. I desire, instead, this year to address myself particularly to the clergy, as the natural leaders of their people, in the hope that we (for I include myself among you) may make Lent a period of reality and serious purpose for ourselves. If we can do this effectively in any large degree, we need have no doubt that the increased earnestness of our ministry will inevitably be felt by those over whom we have care and charge.

There is a very real danger that Lent may actually become for the clergy a time of escape from serious spiritual exercise rather than a time of quickened devotional power. We are under the temptation to make its larger religious activities an excuse for neglecting to some extent the personal duty of steady and continuous thought and exacting spiritual effort. It is for all of us a period of extra preaching and instruction. We are apt to look upon this additional labor only as it affects our people—as a work done for others and with thought chiefly for its influence upon them. Our study, as well as the preaching for which it is a preparation, we come to regard as a means of good to other people, out of which, however, comes little spiritual refreshment for ourselves. In the effort to help others, we ourselves are lost in a multiplicity of engagements which bring us no peace or joy.

I take it that effective public speaking is really the projection of the speaker's own personality, the clear enunciation of his own deep convictions, not merely the expression of his opinions or the pleasing presentation of ideas which he may conceive to be acceptable to his hearers. And preaching, therefore, is the projection of a spiritually active personality; it is the effort to touch the hearts and consciences of others and make them respond to convictions which mould our own characters and give reality to our own service. Unless we are becoming stronger personalities, surer in faith, possessed of truth which we have actually assimilated in our own lives, our preaching cannot reach others with power. We cannot give to them what we have not found for ourselves.

This is equally true with regard to our pastoral service and the conduct of public worship. The worship of the Church must be offered amid an atmosphere of devotion, else it becomes mechanical and perfunctory. I am convinced that for many attendants at Lenten services the frequent offices of the Church utterly lack reality because we ourselves are not sufficiently real in prayer to create for them this atmosphere. I feel sure that in pastoral service, also, people do not consult us about their difficulties of faith and practice, because they do not find in us absolute sincerity such as would naturally move them to confide in us and seek our guidance.

Therefore I want to ask you, this Lent, to give first thought to your own inner life. Let me quote some words from Bishop Gore: "There is no class," he says, "for whom the process of fundamental reconstruction of religious belief is so necessary as for the clergy. It is only those who know, from the ground upwards, what they believe and why they believe, who can help either themselves or others in the time of stress. It is only those who are felt to have a real ground for their beliefs and a real sympathy with free inquiry whose help will be sought by those who need it. And it is pitiful to see how many there are among the professed ministers of Christ who, in an hour of popular discussion of some vital truth, are proved, by their perplexity and dismay, or by their un instructed denunciations, never to have thought at all seriously or deeply about the most momentous questions."

Recent controversies, involving questions of faith and of clerical honor and honesty, make it especially necessary now that every clergyman should be sure of his own convictions. The public discussion of these matters is bound to affect the belief of many of the laity. Some of them doubtless have already been affected, unconsciously, by current modes of thought. Often they have tried to "let sleeping dogs lie"; they have been afraid to face doubts and difficulties and think things out and think through to strong, mature faith. In some cases they are unwilling to make the mental effort required; more often, their difficulties are vague and they could not get down to root principles without much more of assistance than the clergy seem able to give; frequently they have a feeling that the clergy could not be of help because they do not in the least understand their trouble or would not be frank in the discussion of their problems.

In asking you to get down to fundamentals in your own thought this Lent, I would recommend two of Bishop Gore's books as a basis for your study: "Belief in God," which was published last year, and "Belief in Christ," recently issued as the second of his studies in the reconstruction of belief. I am anxious that the clergy of this diocese shall be thoughtful and well-informed; men who give serious consideration to the problems of faith, ready to use to the full their best mental powers in the apprehension of divine truth. "Thou shalt love the Lord thy God with * * * all thy mind." God wants men who use their heads as well as their hearts, who make both function in His service. Study, therefore, that you may be sure in your faith, ready to give a reason for the hope that is in you.

* * * *

I have no doubt whatever in my own mind that the chief cause of the moral laxity of modern life is indefiniteness of belief. It cannot be questioned, I think, that in general (that is, taking people in the large and not as individuals) the way in which men behave depends on their attitude towards spiritual verities. If there is in general no definite belief as to the meaning and purpose of life, men are bound to remove restraints and give small consideration to moral standards.

Moreover, the day has gone by when anybody accepts any code of morality merely on authority. Can we longer expect youth, for example, to do certain things and abstain from doing certain other things merely because of our advice or injunction or prohibition? They want a better basis for ethical action than the mere say so of their elders. I see no hope of their finding such a basis save through renewal of faith in our Lord Jesus Christ. I know that young men and women must be brought to accept His revelation of God as truth, His standard of life as a divine disclosure reasonable and beautiful; they must be won by His ideals of service and come to see the attractions of unselfishness; they must find in life a real purpose—or they will continue to look only for new thrills and what they call fuller experiences, they will still confound freedom with utter lack of restraint and they will know no higher motive than the craving for popularity and dream of no success save in following the crowd.

The revolt of youth is but an evidence of a social disorder that is deep and widespread. That disorder is in large measure due to the lack of real religion in the passing generation. Carelessness in private prayer and public worship has broken down one of the safeguards of faith, habitual religion; indefiniteness in teaching has made less insistent the call of duty; laxity in social life has robbed us of any seriousness of purpose; our social ambition and love of luxury have made inevitable the utter disregard by youth of a code on which our own practice has stamped the lie. We have not made them sure of anything; they have come to doubt the sincerity of any professions of belief; they are saying, in effect, "Let us eat and drink; tomorrow we die." No amount of moralizing on our part will change them. The change must be in ourselves. And there will be no change in the mass of mankind until a radical change has come in their spiritual leaders.

So I want that we shall ask ourselves: What do we believe? Why do we believe it? What difference has it made in us, as a matter of fact, that we have any belief? What are our own real ambitions and desires? How hard are we laboring to understand the faith we preach and how hard are we trying to live it? "Like priest, like people" is as true today as it was in the days of the prophet.

I call you—as I call myself—to a Lent of personal devotion. I pray that we may come to its public worship with something that will bring back the thrill to religion and that we may be so sure of the message we deliver that it cannot fail to come to others with power.

To put on Christ is to wear the garb of His gifts and graces in such manner as to make our thoughts, words and deeds a copy of His, poor and imperfect though it be. It means to make His thoughts our thoughts; His spirit, our spirit; His love, our love; and His ways, our ways. As a child catches the spirit of the mother whom it loves, and copies her speech, her deeds and her ways, so does the Christian look up to his Christ and copy after Him.—Lutheran.

Ah, when shall all men's good
Be each man's rule and universal peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Through all the circle of the golden year?

—Tennyson.

THE RELIGION OF LOVE

By the Reverend Robert Johnston, D. C. L., D. D.

"There is no fear in love; perfect love casteth out fear, because fear hath torment." 1 John 4:18.

ST. JOHN by natural endowment, by his peculiar, tender, relationship to Jesus, by his writings, unique and daring as they are, by the climax of his eloquence, "God is Love," may claim to be an authority on the subject of love.

Most of us gladly admit that we are merely learners in this wonderful school, and that before St. John we should be silent and attentive, feeling that only overwhelming evidence warrants any difference from him in his unique teaching.

His statement is emphatic and clear. There is no mistaking his meaning. He is not talking in the vague tongue of a mystic. Nor is he leading us where we cannot follow. Neither is his message one that cannot be tested.

His subject is LOVE. He says:

- (a) There is no fear in love.
- (b) Perfect love casts out fear.
- (c) Fear hath torment.

He shows that where there is torment, there is fear; where there is fear there is no love; where there is no love there is no God. Or, we might say, where there is torment there is fear; where there is fear there is imperfect love; where there is imperfect love there is an imperfect idea of God.

Those whose unlovely characters condemn them to an imperfect idea of God are bound in reason to be silent concerning Him. Only the tender-hearted, only the loving, only the gentle can speak truly of God—who is LOVE.

Moreover, as if to make misunderstanding impossible, he follows the doubting reader and says "he that feareth is not made perfect in love." By an insistent cumulative utterance he not only tells us that Love is free from fear, but that any man who is conscious of fear, declares by this very consciousness, that his love is imperfect and injured. If a man loves not, and has all the wisdom of the world, he does not know God. Love is not that which comes in response to kindness shown, this is Love's first cousin—Gratitude. "Herein is Love, not that we loved God, but that He loved us." It is the witness of God in us—that we love. To be in love is to be in God and this I believe is true of any (unselfish) phase of love. Probably it is true in every manifestation of love. For surely there is no love that is entirely selfish, entirely ignoble. In the most unlikely places, in the most degraded of surroundings, in the apparently most abandoned of people, it is evidenced in life, and borne witness to by Vice Commissions, that we have astonishing evidences of what can only be called "LOVE." As unexpected as a cup of water in Hell—yet nevertheless, there. This love makes us bold. It destroys fear. It encourages us to face the Judgment Day. Loving God means loving man. You cannot love man without loving God. You are a liar if you say the contrary. "If a man say, 'I love God' and hateth His brother, he is a liar." To those convicted of an unloving heart, or a hateful disposition, he addresses no argument, and he makes no plea. He gives commandment—"He who loveth God MUST love His brother also."

* * * *

Psychologists in examining the lives and literature of the Saints cannot see any difference in quality in the love which is given to God and the love which is given to man. In many classical and traditional manifestations of love we find that the very language of human love is used to describe love to God. The hymn, "Jesus, My Shepherd, HUSBAND, Friend," has been altered to read, "Jesus My Shepherd, GUARDIAN, Friend." Evidently there were those who felt that the love of wife for husband was an unworthy analogy. Modern prudery is not infrequently superior to ancient purity. Almost wherever we turn, however, the language of the most devout has been the language of human love directed to a Heavenly object. Thos. à Kempis' *Imitation of Christ* is probably the loftiest piece of spiritual writing outside the Bible. Written five hundred years ago, it has been reprinted more than any book outside the Bible. After five hundred years of use, it is still the most popular and best book in the spiritual life. "O faithful soul, make ready thy heart for this Bridegroom that He may vouchsafe to come unto Thee, and to dwell within Thee."

It "expresses the same passion of love diverted from earthly ideals into a spiritual channel; of love turning from the earthly paradise of domestic affection to the Rose Garden of the soul, where it walks with the wounded King of Love" (Farrar's introductory to à Kempis). Witness à Kempis again:—"O Thou—most sweet and loving Lord." Again:—"Inflame my coldness with the fire of Thy love."

Again:—"O Thou with Thy Presence Thou wouldst wholly inflame, consume, and transform me into Thyself; that I might be made one Spirit with Thee, by the grace of inward Union, by the meeting of ardent love." * * * * It is in the language of the human lover. It is the language of man to woman when love reigns.

Lastly, so far as the witness of this great classic is concerned, "O Thou most beloved spouse of my soul, Jesus Christ, Thou most pure Lover,—O that I might flee away and rest in Thee. O when shall it be fully granted me, to consider in quietness of mind and see how sweet Thou art." So much for the spiritual classics.

That traditional Protestant Christianity in no way has differed in that PRACTICAL identity (in terms at least) of human and divine love is clear to those who are familiar with the literature and language of the mystic communities which have risen in the Church. One significantly called itself "The Family of Love"; and spoke of membership in the "Home of Love"; Christian service is the "obedience of Love." Indeed so complete is the identity that a pledged service for Jesus has been likened to a "marriage" with Him. In the New Testament we hear of the Marriage Supper of the Lamb and Heaven's fruition can receive no higher term than union with the Bridegroom. Changing the position of the terms but not the metaphor, the soul's most welcome call is "The Spirit and the Bride say 'COME.'"

Clearly then there is no doubt about the identity of language. The language of the lover is the language of the soul. All modern psychology declares, with overwhelming evidence in proof, that the love of the Saints for God and particularly for Jesus, is human love directed to a Heavenly Object. Human and Divine love is not only the same in forms of expressions, but the same in quality.

So St. John tells us that there can be no fear where true love is. Where there is doubt, suspicion, self, there is imperfect love. These are the malignant growths that destroy. The father who allows fear to come between him and a child, may be respected, may be reverentially treated, and correctly addressed, perhaps even obeyed—but he will not be loved. For fear is death to Love. WHY?—Consider the effect of fear.

In a philosophical examination of Fear it will be found there are many varieties of fear. Fear, in lower animals and in man, however, seems to have no positive value. It is negative in all its course. It is suggested by the approach of an enemy. It expresses itself in flight, in pretense, in hiding, in silence, in paralysis or immobility. It is related anger. Its whole action is negative. It witnesses to the evidence of an enemy, real or imaginary, robs the animals of freedom, and of peace. It is a great inhibition. It divides. It does not unite.

When we consider that fear among animals is the same thing as fear among men, it will readily appear that what robs the lower creation can hardly enrich man. "Flee from the wrath to come" is a warning which assumes an angry God, which suggests severity and displeasure and which causes man to calculate on the chances of his safety. It makes men crouch, hesitate and hide. Salvation is safety for self. It inhibits. A Christian becomes a man who refrains from doing things for fear. Salvation produced by fear is not the salvation referred to by Jesus when He said "He that loseth his soul for my sake, the same shall find it."

On every hand the baneful effect of fear is evident. Fear is allied to distrust. Distrust reflects upon the kindness of God and man. When fear, physical or otherwise enters into the relation between parent and child, that relationship has been seriously impaired and dangerously undermined.

I cannot believe that it is merely a coincidence that this Epistle proclaiming the folly of fear, should introduce the "parable of fear" in the round of the Epistles and Gospels for the Christian year. We must look again at the parable of Dives and Lazarus and see whether we have not lost the point which Jesus had in mind when He told it.

I believe that the Parable is familiar to most by the "great gulf fixed." This fixed gulf speaks of despair and final doom. It tells of a lost soul for whom recovery is impossible. And the modern mind cannot fail to be struck with the fact that the punishment is not in proportion to the crime.

Moreover, its great object seems to be to promote fear. Whereas it is intended to manifest the wonderful love of God. Certain lights stand out clearly. The rich man on earth was selfish. He had no love. Riches are either the result of the accident of inheritance or the result of a quick mind and a ready body. There is no vice inherent in either. But to be self-centered is to be lost. This man was self-centered. He was the center of his own uni-

verse. Mark you, it does not mean that he was a mean soul. The man whose love of the beautiful and whose generous nature let him "clothe himself in fine linen and to fare sumptuously every day," was hardly likely to be parsimonious. A man can be, on the surface, generous and yet in all his gifts never forget self. This lack of self-forgetfulness earns Hell. So he earned it because he was the center of his own Universe.

The next picture of Dives, which Jesus gives us is that of a man who is occupied with the concern of another. Failing to get a drop of cold water out of the way he had lived, he concerns himself with the welfare of his brothers. "I have five brethren" indicates a change of center. Love has won its way, and the selfishness of Dives has been burned out.

Nowhere has this been so admirably pointed out as in the poem of the Rev. Robert Norwood, of Philadelphia, on Dives. With an amazing spiritual insight he makes Dives tell the tale of a soul lost by Self.

Lazarus! Lazarus! This is my thirst,
Fever from flame of the love I have missed;
Ache of the heart for the friend I have cursed;
Longing for lips that I never have kissed!

Hell is for him who hath never found God
Hid in the bramble that burns by the way;
Findeth Him not in the stone and the clod;
Heareth Him not at the cool of the day.

Hell is for him who hath never found Man!
God and my Brother, I failing to find,
Failed to find me; so my days were a span
Void of the triumph of Spirit and Mind.

A soul which has begun to grow can know no limit save that imposed by its own choice. Having learned to forget

self, he begins to see God. Looking at the former beggar, he sees in him, Jesus, Messiah; and the man who can see Christ in the beggar is not far from the Kingdom of God. This is the highest wisdom according to Jesus. You remember the cry of the men whom He charged with refusing to help Him. "Lord, when saw we Thee here" (See St. Matt. XXV. 37, 40.) "Then shall the righteous answer him saying, Lord when saw we Thee an hungered and fed Thee not or thirsty, and gave Thee no drink? When saw we Thee a stranger, and took Thee not in? or naked, and clothed Thee not? Or when saw we Thee sick, or in prison, and came not unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto Me.

Behold then, Christian men, two things clearly set forth, placarded before your very eyes:

1. God's love to us is emptied of everything, that weakens. God's desire for us is friendship. God is not angry with poor struggling humanity, nor has He ever been. The anger that men have seen in God is in their own hearts. God grieves over our sins, our failures, and our mistakes. He is not a Being to fear, but a Being of love. The thunderings and the lightnings of Sinai, the fierceness of Carmel are not His language. He does not reveal Himself in the storm, the earthquake, the catastrophe, the calamity. He reveals Himself in Jesus Christ, and from Him St. John learned that fear must forever be eliminated from God.

There is no fear in love—and God is Love.

2. The Way of God is simple. It is the way of man. He who would love God, MUST love man. A heart that has unkindness stored in it, has expelled God. A heart that bears a grudge cannot bear God. A heart that is looking for faults cannot see the good—and God is the only GOOD.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

CONCERNING BISHOP MANNING AND DR. GRANT.

Mr. Editor:

I am glad to be a native Virginian and a subscriber to the Southern Churchman.

I can hardly express in moderate language my complete approval of your fair and judicial treatment of the late controversy between Dr. Percy Grant and the Bishop of New York.

Both parties are justly treated in your review.

HENRY PAGE BURRUSS.

Birmingham, Ala.

Mr. Editor:

All newspapers and Church papers are constrained to interest themselves in the flotsam and jetsam of events that come ashore on the beach, and nothing is more natural than that they should call to the strollers to come and see the strange objects floating in from the sea. Dr. Grant's letter to his Bishop is such an object. When an Editor has written his headlines and comments he is often quite willing for subscribers to say a word or two. I may not be the right one to send a letter, and may be what I write may not have the weight an editor would like, but I beg you to let me try my hand. I am not going to take up any cudgels, but just put in a few thoughts that might help minds that see in Dr. Grant's attack on orthodoxy something serious.

Probably the side on which the greatest defection in thought has resulted from modern science is that of "miracles." Dr. Grant sounds a singular note, however, on the subject, he says—"God Himself has taught me, as He is teaching all of our sons in every modern university of the Western world that those laws (natural laws) are immutable throughout eternity." This claim—"God Himself—does not lack in dogmatism, but it is rather the immutability of law that concerns us. The statement needs an addition, which is this—"Provided, conditions are the same." Let me illustrate: A chemist gets certain results only when he sees to it that heat, pressure, catalysers, etc.,

are the same. In fact the laws of nature are enmeshed in vast congeries, and the infinite variety of nature is due to the way conditions change, not one law being involved, but many. The grouping of laws is always perplexing, and the apparent mutability of some law often leads to the discovery of a new one by reason of its interference. If science will grant that when "God was in Christ" conditions were favorable for unusual effects in the working out of laws the whole matter becomes simple. Christ could walk on the water because, let us say, God sent His angels to bear Him up. Christ said, as St. Matthew tells us, God could do that. He would not use them for Himself but to save His disciples He possibly did. In truth, will we not at the resurrection discover many immutable laws of God coming into view? Given, God, angels, Christ, and a spiritual side to the apparently only material things, and the world looks very differently to a faithful man from the scientists' universe of matter, force and a first cause.

But it is said—"There is no proof of angels. No! and there is no scientific proof of God—only a metaphysical one of a first cause. If God be love what scientific proof is there of that, in this valley of death, in these low-grounds of sin and pain and sorrow? Only man's indomitable faith in love and mercy can assign that character to the God of Huns or Turks. At any rate, science does not deal with personality or character—not enough to hurt.

Let us remember that light, whether corpuscles or wave, always seems to us to move in a straight line, and there are an infinite number of rays from millions of stars to prove such a law, but Einstein appeared and said, that the one case of Mercury (at a certain hour) would prove another law, also existed. The old immutable law is found under certain conditions to be modified. The Church appeals to immutable laws, a vast system of them modifying effects until they seem exactly like Providential happenings. God has so many that He can use, that Christians everywhere and always pray to Him to cover their heads in the day of battle even if it be with the wing of an angel—and Dr. Grant doubtless believes He does.

Another point for Christians to remember is that when the Church gives us the Nicene Creed with its strong dogmatic statements she is but throwing the safeguards of definitions around the fact that she believes. Men nibbled at the belief in the fact, and she was forced to protect that fact. She is on the defensive in her dogmatics. The constant sneers at dogmatism may suit the aggressive kind, but a defense is always in order—if it defends. As a matter of fact the creeds defend the Divinity a little more completely than they do the Humanity, as DuBose in his "Oecumenical Councils" showed, but Dr. Grant's rally to the defense of the latter does not touch the spot.

We are told in Scripture that God made man in His own image. Dr. Grant's contribution of "Portrait," therefore, adds little, but he asserts that Jesus was a "perfect revelation" of that kind. With this we can have no quarrel as far as it goes. That it goes only a very short way seems clear, for Philosophy and Science always ask—what

is the thing in itself? And that is what we want to know—Was Christ really and truly in His being, essence, person—God?

As a "portrait of our heavenly Father" Jesus (let it be most reverently said) did not exhibit certain sides of the Father's character. To be sure He withered a fig tree and called the Pharisees whited sepulchres but the "terrors of the Lord" He reserved until He shall come again when some men will cry to mountains to fall on them, rather than face Him, the Judge. Strange to say Dr. Grant, who asserts the perfect portrayal, denies that he manifested the power of God. He does not, with DuBose suppose, that He used not the Son's power, but by prayer as man gained and used that of the Father; rather does he, Dr. Grant, seem to deny the use of any Divine power for such "signs and wonders" as He exhibited to arouse the faith of men.

ROBERT W. BARNWELL.

Florence, S. C.

PRAYERS FOR EMBER DAYS.

Mr. Editor:

I wish that you would give us something to remind the clergy and the laity of the Ember days.

I do not now hear the prayer used in Church or a word said to the people about praying on the Ember days.

I feel that we need to pray that our Bishops "may lay hands suddenly on no man," more than formerly, as there have been many sad cases among our clergy lately.

I do not mean that all neglect it, but I feel that many need to be reminded of the duty of the laity to pray for those to be ordained.

E. VIRGINIA HAYDEN.

Smithfield, Virginia.

THE CHURCH AND YOUNG PEOPLE'S WORK

By the Reverend Karl M. Block

Lenten Programs.

IT IS said that some years ago the Rev. DeWitt Talmadge was invited to preach a sermon to a convention of newspaper men, and with characteristic sensationalism, but with a certain unmistakable felicity he chose as his text,

"And Zachaeus could not see Jesus for the Press."

Gratuitous front page publicity of recent weeks definitely suggests a line of profitable study for Young People's Service Leagues. It has been truly said that the "problems of manhood are the maxims of childhood." St. Paul tells us clearly, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." Adolescence must form the bridge leading to that state where one is still a child in faith but a man in theology. There is a very definite and to most of us thoroughly satisfying Christian apologetic. The faith of the Apostles' Creed is clear and explicit. The mind of the Church today is quite willing to accept Dr. Sparrow's splendid challenge, "Seek the truth, come whence it will, cost what it may." The Christian Church is not a school of philosophy. It is a band of men seeking only to be followers of Christ, surrendering themselves to the leadership of a living, reigning and triumphant Personality. The consequence of this faith in Jesus Christ is that as a man's experience grows he is more desirous to have definite and trustworthy knowledge of God. "He will not be content with inarticulate devotion, he will want to express his convictions and his knowledge about God in words. Within certain limits he can be sure that his expressions—if not fully adequate even to what he knows of God—are true. When faith is thus embodied in language, it is called a creed. There is no reason why a creed should not be both true and permanent."

The Apostles' Creed might very profitably be the basis of study and the subject of the devotional meetings during Lent. The material for these programs can be easily gathered from three books, all of them modern:

"The Meaning of Faith," by H. E. Fosdick (Association Press).

"The Meaning of the Creed," edited by Rev. G. K. A. Bell (MacMillan Co.).

"The Faith of the Apostles' Creed," by J. F. Bethune Baker (MacMillan Co.).

If this course is adopted, the parish clergy are charged with the solemn responsibility of assisting the young people and their counselors in the preparation of programs and in the selection of material. A preliminary program on Faith is herewith appended:

Faith.

1. Hymn, "Faith of our Fathers."
2. Roll Call. Answer with name of one of the heroes of the Faith and locate him in one sentence.
3. Scripture Reading, Matt. 6:24-33, or I Peter 1:3-9. Brief explanation by the reader.
4. Hymn, "My Faith Looks up to Thee."
5. Papers—
 - a. "Faith and Life's Adventures"

("True religion is betting one's life that there is a God"). See "Meaning of Faith," Chap. 1.—Donald Hankey.
 - b. "Faith in the Personal God"
 - (1) How did we get our belief in God?
 - (2) How is that belief justified to our intelligence?
 - (3) Can we know God by actual experience?

See Chap. 2, "The Meaning of the Creed."

c. "Obstacles to Faith"

- (1) Doubt.
- (2) Trouble.

See Chaps. 5 and 6, "The Meaning of Faith."

d. "The Triumph of Faith"

A study in biography.

6. Sentence Prayers. Study especially the prayers on pages 4, 6, 10, 29, 52, 60, etc. "Meaning of Faith."
7. Closing prayers and benediction.

It is possible to publish only a few of the letters which come from interested persons who are working out the problem of the Young People's Service League. But it ought to be an encouragement to parishes of limited size to read of the success of the League in Grace Church, Chanute, Kansas:

"I think that I can truthfully say that to the parish of Grace Church, Chanute, belongs the credit of forming the first Y. P. S. L. in the Diocese of Kansas. We formed our 'Service League' on the 14th of last May with about twelve members. In June Bishop Wise had his Young People's camp in Topeka, which was attended by about two hundred boys and girls from all over the Diocese. The theme of this Convention was the Y. P. S. L. The Rev. W. A. Jonnard was present at the camp as one of the instructors. Before Mr. Jonnard left the Diocese he visited Chanute and a meeting of the Y. P. S. L. was called while he was here, and what we were doing met with his approval.

"About five of the original members of the League have gone away to college this fall, but despite this loss there are now about thirty active members; and always a few visitors straggle in on Sunday nights. Of course all our boys and girls are not of our own communion. We are a small parish, only about one hundred and seventy communicants. I think among the girls and boys who are working with us out of the Protestant bodies that there is growing up a kindlier feeling for the Church, and a great curiosity concerning the Church. The Southern Churchman comes to the Rectory and is accessible to a number of the girls and boys; one or two of the others take it and I know that your articles have been read and commented upon.

"I could write so much about what we are trying to do that I am afraid I should bore you. I'd like to tell you about the summer evening when we went out to the river to hold our meeting; I'd like to tell you about the Sunday that we drove sixty-five miles to Ft. Scott to help them form a Y. P. S. L. there; I'd like to tell you about the missionary play that we put on, but time and space forbid.

"We block our year according to the Church School Service League plan, electing different leaders and appointing different committees for each block. It is an unwritten law that every member shall do what he is told. I read with interest the paper on 'Loyalty,' in the Southern Churchman. I could furnish you with one, at least, on that subject and several on other subjects equally as good. The papers are usually pretty well written, the discussions lively. Our choir director is one of the counselors and helps with the singing. We use the New Hymnal and I think the Young People's favorites are 120 (which you mentioned), 117 and 499. The rector is coming more and more to regard the League as the organization of the parish which puts things over and to call upon them when he wants things done.

"Since the Y. P. S. L. was organized in Chanute, in May, Leagues have been formed in Pittsburgh, Parsons, and Ft. Scott, all places in this Deanery.

"If I have been an awfully 'poor shot' and am not giving
(Continued on Page 23.)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. H. CARY MONTAGUE, Editor.

THE PERILS OF AN EDITOR.

It must be an exciting thing to be the editor of a large paper. Within the past week we have seen press notices to the effect that two such editors are being sued for large sums of money.

Even the associate editor of a demure Church paper, like the Southern Churchman, has his thrills. We recall that some three years ago an editorial appeared on this page bidding farewell to Woodrow Wilson as President. It was not intended to be in the least partisan, in fact we rather congratulated ourself upon its very impartial tone. Quite by accident, however, a reference was made to Lincoln as "our martyred President."

The result was startling. One gentleman from South Carolina stopped his subscription to the paper on account of the above-quoted phrase, while another in Ohio wrote many pages on the short-comings of the Wilson administration, and what might have happened had it continued.

We recently wrote, quite harmlessly, as we supposed, on "the Modern Spirit," commending the altruistic activities and the desire for service of our young people of today.

The following quotations show the diversities of opinion amongst our readers:

"It was with sorrow and regret that I read several paragraphs in the article, 'the Modern Spirit,' published several weeks ago—in fact I have been conscious of a distinct hurt feeling ever since.

"The half contemptuous way (all too common, alas!) of speaking of those who see things in a different (perhaps a truer) light, is much to be regretted especially on the pages of the dear old Southern Churchman. Optimism is a fine thing we'll all admit, but surely calling black white is not likely to make it white. Recognize the disease, apply the proper remedies, and there is the chance of a cure.

Has it never occurred to you that if there had not been some very extreme forms of "flapperism" doubtless there would not have been persons found to "go around croaking about it?"

Almost at the same time we received another communication, apparently inspired by the same article, and from quite a different viewpoint. We should judge that this writer is a young woman of today from the attitude she assumes, and we quote as follows:

"Can't you write another article to the parents of young daughters to tell them that the unrest among the young people is an awakening sense of responsibility. They are realizing that after all they weren't put into the world to be a dead weight on Civilization, on their community, or, to come nearer home, on their families. They are finding out that the life they are leading is thoroughly selfish. That they are a liability not an asset, though some may be a frozen credit. If only parents would direct their daughters in their search for something useful to do—something that will keep them from feeling that until they get married they have no place in the world: something that will teach them how to live out in the world. It's the girls who have been kept at home—suppressed in their longing for self-expression—fixing flowers, driving their families crazy playing abominably on the piano, and ruining yards of material 'making their own clothes' (of course there are exceptions to this), who get left behind, with nothing to do but imagine the terrible things young people are doing, and say 'what is the world coming to?' If the parents will only sympathize with them, they will keep them from getting beyond their influence when they go to work, and the delightful companionship that should exist in families need not be broken."

In publishing these opposite attitudes toward the same

subject it is not our intention to set these good ladies "at each other," but merely to show the danger that an editor is in, in attempting to walk between them.

If a mild discussion of so harmless a topic as "the Modern Spirit" produces such antagonistic views as these, what must be the perils of our Editor-in-Chief when he essays to interpret such a burning issue as the attitude of Dr. Percy Stickney Grant!

In all seriousness, it seems to us that the real purpose of editors as well as preachers is not so much to think for their constituencies, as to lead such persons to think for themselves, and it is far better to give voice to the views which shall be sufficiently positive and modern to make people think, even though they may not always agree with what is said.

There is no need to think any less of a person because you disagree with him. Perfect harmony of attitude on important questions produces that peace which spells STAGNATION, and we welcome expressions in opposition as gladly as those of approval.

IMPORTANT CONFERENCES.

The Fellowship for a Christian Social Order is to hold a series of sectional conferences in various parts of the country during the next two months. The purpose of these conferences is the widening of acquaintance and the strengthening of the spiritual bond between those persons who are seeking to effect such fundamental changes in the spirit and structure of the present social order as will make it in accord with the mind of Jesus; and the mutual exchange of ideas concerning industrial and international problems by persons of varied experience—employers, workers, teachers, students, clergymen and other professional men and women.

The following topics have been selected for discussion at the various sessions:

Which of the current industrial and commercial attitudes and practices are in conflict with the spirit and teaching of Jesus? Which of these should immediately and completely be repudiated by Christian people? What are the hopeful signs of the times in industrial relations?

The same questions are to be applied in the field of international relations.

The membership of the Fellowship is interdenominational, such leaders as the following being among the members: Prof. Niles Carpenter, the Rev. Prof. Norman Nash, Mr. Ernest Tippet, the Rev. Ernest D. Burton, the Rev. Charles W. Gilkey, Miss Mary McDowell, Prof. Shailer Matthews, Dr. Charles Clayton Morrison, Prof. Alva W. Taylor, Judge George S. Addams, Judge Florence E. Allen, President Henry Churchill King, Governor William E. Sweet, the Rev. Lynn Harold Hough, Bishop Charles D. Williams, Mrs. M. K. Simkhovitch, Prof. Charles A. Ellwood, Dean William Scarlett, Prof. Richard C. Cabot, Prof. Jerome Davis, Rev. Prof. Harry F. Ward, Miss Grace Hutchins, Rev. Frederick Lynch, Bishop F. J. McConnell, Prof. E. A. Ross, Rev. Norman Thomas, Rev. John Nevin Sayre, Prof. David D. Vaughan, and many others.

Conferences are being held in the following cities: Boston, Chicago, Cincinnati, Cleveland, Denver, Detroit, Kansas City, New York, Richmond and St. Louis.

The Church League for Industrial Democracy, an organization of the Episcopal Church which is attempting to do within our own Church, the work of a similar character, is cooperating with the Fellowship in making these meetings successful. Notices of the meeting are to be sent to the clergy in these various cities inviting those in sympathy with the purpose to attend. Those caring for more detailed information about the conferences should address the Rev. William B. Spofford, 6140 Cottage Grove Avenue, Chicago.

The Episcopal Church, as is shown by the resolutions passed at the last General Convention, is so thoroughly in accord with the purpose of these conferences that it is expected that a great many communicants will attend.

It will be seen from the above that one of these conferences is to be held in Richmond, which will probably be the one that will be most accessible to a majority of our readers. Its date is not yet fixed definitely, but will be some time in April.

We shall from time to time endeavor to give positive information concerning the dates and programmes of these conferences, as we consider them to be of the utmost importance.

No one issue is so vital in the world today as the Christening of international relations, and no single progressive step would do so much toward bringing peace, prosperity and happiness to all our people as the application of Christ's principles to the industrial world today.

OFFERINGS IN 1922

Receipts to December 30, 1922, Applying on Quota for the General Work of the Church, including Individual Designated Gifts and Centennial Fund.

DIocese OR DISTRICT	QUOTA	RECEIPTS 1922	RECEIPTS 1921	DECREASE	DIocese OR DISTRICT	QUOTA	RECEIPTS 1922	RECEIPTS 1921	DECREASE
Province 1:					Springfield.....	27,986 00	6,377 78	8,599 46	2,221 68
Connecticut.....	\$ 303,484 00	\$ 45,696 89	\$ 70,738 22	\$ 25,041 33	Western Michigan.....	50,186 00	12,490 41	12,358 83	131 58*
Maine.....	46,393 00	2,603 05	7,978 45	5,375 40					
Massachusetts.....	594,366 00	164,612 42	192,270 95	27,658 53		\$1,103,651 00	\$ 313,089 20	\$ 332,642 89	\$ 19,553 69
New Hampshire.....	37,502 00	8,586 70	16,739 71	8,153 01	Province 6:				
Rhode Island.....	159,192 00	50,084 28	55,891 21	5,806 93	Colorado.....	\$ 55,905 00	\$ 18,731 95	\$ 21,509 17	\$ 2,777 22
Vermont.....	39,576 00	4,919 50	6,713 74	1,794 24	Duluth.....	22,952 00	2,992 35	6,204 20	3,211 85
Western Massachusetts.....	122,333 00	39,670 40	40,381 60	711 20	Iowa.....	56,972 00	13,527 61	17,241 63	3,714 02
	\$1,302,846 00	\$ 316,173 24	\$ 390,713 88	\$ 74,540 64	Minnesota.....	76,133 00	37,853 38	43,269 09	5,415 71
Province 2:					Montana.....	34,165 00	3,052 87	5,979 82	2,926 95
Albany.....	\$ 189,110 00	\$ 31,887 61	\$ 35,093 39	\$ 3,205 78	Nebraska.....	34,600 00	10,911 99	7,391 12	3,520 87*
Central New York.....	176,012 00	47,091 48	55,136 28	8,044 80	North Dakota.....	16,786 00	6,576 75	8,607 63	2,030 88
Long Island.....	356,519 00	63,759 38	66,261 85	2,502 47	South Dakota.....	30,121 00	13,282 83	17,423 94	4,141 11
Newark.....	385,889 00	101,801 01	107,854 63	6,053 62	Western Nebraska.....	12,395 00	2,915 43	4,764 34	1,848 91
New Jersey.....	218,866 00	59,047 33	65,026 56	5,979 23	Wyoming.....	21,066 00	1,751 98	4,519 50	2,767 52
New York.....	953,750 00	268,825 70	303,473 33	34,647 63		\$ 361,095 00	\$ 111,597 14	\$ 136,910 44	\$ 25,313 30
Western New York.....	233,030 00	91,055 33	95,941 36	4,886 03	Province 7:				
Porto Rico.....	793 00	726 09	1,792 78	1,066 69	Arkansas.....	\$ 20,414 00	\$ 4,571 99	\$ 3,607 34	\$ 964 65*
	\$2,513,969 00	\$ 664,193 93	\$ 730,580 18	\$ 66,386 25	Dallas.....	38,099 00	10,673 77	8,997 83	1,675 94*
Province 3:					Kansas.....	26,129 00	10,452 81	14,613 96	4,161 15
Bethlehem.....	\$ 156,439 00	\$ 45,720 41	\$ 47,900 13	\$ 2,179 72	Missouri.....	91,660 00	27,188 97	34,473 53	7,284 56
Delaware.....	42,874 00	26,287 60	29,210 73	2,923 13	Texas.....	52,022 00	8,603 41	61,186 06	52,582 65
Easton.....	31,219 00	6,824 87	8,422 82	1,597 95	West Missouri.....	44,452 00	12,428 74	14,421 55	1,992 81
Erie.....	45,084 00	17,394 49	17,599 61	205 12	West Texas.....	19,988 00	4,150 55	10,439 96	6,289 41
Harrisburg.....	76,617 00	14,066 80	17,180 31	3,113 51	New Mexico.....	12,995 00	3,976 38	3,244 97	731 41*
Maryland.....	142,655 00	86,481 24	93,163 79	6,682 55	North Texas.....	6,415 00	3,309 81	4,420 61	1,110 80
Pennsylvania.....	677,047 00	194,812 67	257,963 15	63,150 48	Oklahoma.....	19,729 00	13,467 97	14,309 37	841 40
Pittsburgh.....	159,370 00	43,703 07	47,029 97	3,326 90	Salina.....	5,921 00	1,899 16	1,606 18	292 98*
Southern Virginia.....	59,739 00	37,016 14	59,995 98	22,979 84		\$ 337,824 00	\$ 100,723 56	\$ 171,321 36	\$ 70,597 80
Southwest Virginia.....	30,733 00	27,192 87	35,224 48	8,031 61	Province 8:				
Virginia.....	89,129 00	66,284 96	90,010 00	23,725 04	California.....	\$ 100,000 00	\$ 29,192 08	\$ 31,216 85	\$ 2,024 77
Washington.....	139,699 00	55,647 67	57,015 10	1,367 43	Los Angeles.....	86,921 00	32,055 03	34,201 27	2,146 24
West Virginia.....	37,943 00	37,943 00	38,855 86	912 86	Olympia.....	41,780 00	4,826 41	2,153 51	2,672 90*
	\$1,688,548 00	\$ 659,375 79	\$ 799,571 93	\$140,196 14	Oregon.....	21,138 00	4,219 91	4,184 00	35 91*
(West Virginia met its quota in full.)					Sacramento.....	11,332 00	3,470 65	4,451 84	981 19
Province 4:					Alaska.....	4,119 00	1,197 75	841 88	355 87*
Alabama.....	\$ 57,026 00	\$ 9,877 55	\$ 18,928 60	\$ 9,051 05	Arizona.....	16,475 00	3,351 74	3,132 77	818 97*
Atlanta.....	38,638 00	15,664 76	27,127 56	11,462 80	Eastern Oregon.....	3,600 00	2,077 33	1,325 36	751 97*
East Carolina.....	27,341 00	18,711 04	21,354 48	2,643 44	Honolulu.....	13,931 00	3,863 52	3,685 73	177 79*
Florida.....	24,655 00	9,135 77	11,601 98	2,466 21	Idaho.....	13,916 00	4,484 29	5,894 49	1,410 25
Georgia.....	33,572 00	18,253 37	21,014 65	2,731 28	Nevada.....	5,295 00	1,300 77	1,207 26	93 51*
Kentucky.....	36,387 00	22,055 97	19,916 96	2,139 01*	San Joaquin.....	12,228 00	6,487 67	6,130 39	357 28*
Lexington.....	18,935 00	6,412 75	9,509 14	3,096 39	Spokane.....	17,989 00	4,912 42	6,692 56	1,780 14
Louisiana.....	46,875 00	26,639 81	29,396 85	2,757 04	The Philippines.....	102 30	27 54	74 76*	
Mississippi.....	37,531 00	17,299 42	19,909 85	2,610 43	Utah.....	9,281 00	4,489 68	4,614 93	125 25
North Carolina.....	42,966 00	36,720 73	36,402 72	318 01*		\$ 358,005 00	\$ 106,631 50	\$ 109,760 38	\$ 3,128 88
South Carolina.....	53,620 00	15,049 85	29,774 55	14,724 70	SUMMARY				
Tennessee.....	46,912 00	24,591 03	29,736 57	5,145 54	Province 1.....	\$1,302,846 00	\$ 316,173 24	\$ 390,713 88	\$ 74,540 64
Asheville.....	16,862 00	11,932 41	13,009 62	1,077 21	Province 2.....	2,513,969 00	664,193 93	730,580 18	66,386 25
Southern Florida.....	35,089 00	12,764 69	14,319 59	1,554 90	Province 3.....	1,688,548 00	659,375 79	799,571 93	140,196 14
	\$ 516,409 00	\$ 245,139 15	\$ 302,003 12	\$ 56,863 97	Province 4.....	516,409 00	245,139 15	302,003 12	56,863 97
Province 5:					Province 5.....	1,103,651 00	313,089 20	332,642 89	19,553 69
Chicago.....	\$ 411,681 00	\$ 91,387 81	\$ 82,269 98	\$ 9,117 91*	Province 6.....	361,095 00	111,597 14	136,910 44	25,313 30
Fond du Lac.....	29,964 00	6,626 46	7,172 27	535 83	Province 7.....	337,824 00	100,723 56	171,321 36	70,597 80
Indianapolis.....	28,148 00	6,702 01	10,179 08	3,477 07	Province 8.....	358,005 00	106,631 50	109,760 38	3,128 88
Marquette.....	18,902 00	3,234 21	4,000 00	765 79		\$8,182,347 00	\$2,516,923 51	\$2,973,504 18	\$456,580 67*
Michigan.....	129,850 00	55,271 12	67,054 28	11,783 16	Foreign and miscellaneous.....		25,866 91	14,189 94	11,676 97*
Milwaukee.....	67,759 00	27,676 85	27,182 69	494 16*			\$2,542,790 42	\$2,987,694 12	\$444,903 70
Northern Indiana.....	20,200 00	4,089 66	5,282 53	1,192 87	*Increase.				
Ohio.....	132,359 00	50,213 85	55,244 68	5,030 83	THE NATIONAL COUNCIL				
Quincy.....	22,764 00	3,045 06	4,008 02	962 98	281 FOURTH AVENUE,				
Southern Ohio.....	163,852 00	45,963 98	49,291 07	3,327 09	NEW YORK CITY				

TREASURER'S STATEMENT

The following statement of the Treasurer will appear in The Church at Work in the First Lenten Number, which will have local distribution about the First Sunday in Lent.

After the closing of the books on January 18, 1923, for the year 1922, the Treasurer made the following statement:

Receipts for the year ending December 31, 1922, applying on the quota, are \$44,903.70 less than for the year 1921.

West Virginia was the only diocese which succeeded in meeting its full quota, whereas, in the preceding year there were five dioceses in the honor column. Only eighteen dioceses and districts out of ninety show increases over last year, and the increases are all small.

The exact amount of expenditures cannot be determined until reports are received from all mission fields but despite heavy expenses incident to the meeting of General Convention in the year 1922, the total expenses of the Council will show only a slight increase over the preceding year. But, as a result of the large falling off in receipts from the diocese, the expenses of the Council for 1922 will exceed the income by approximately \$400,000.

This result is most disappointing, particularly as no such falling off in income was anticipated at the time the Budget for the year was made up. While reports indicate that business conditions had much to do with the decreased income, it is generally conceded that business conditions for the country as a whole were better in 1922 than in 1921. It is to be noted, however, that the pledges for 1922 were made in 1921, before any general improvement was felt.

Church Intelligence

A STATEMENT FROM THE NATIONAL COUNCIL.

Shall the Church retreat? Shall mission stations be closed? Shall missionaries be recalled? Shall the whole evangelistic, educational and social work of the Church be bled white?

This is the desperate choice that the Church is facing, and it is a choice of the Church's own making. At Portland the General Convention adopted a budget the execution of which would require four million dollars. Does the Church know that to spend four million on the present basis of income means the piling up of a debt of \$750,000 a year? Yet that is exactly what it means.

Already the Church has \$950,000 of accumulated deficit, \$400,000 of this being the operating loss in 1922. Just think of that!

This deficit arose because the Church planned its expenses on the belief that the members of the Church would go on giving as they had done before. But they did not. Not because they could not. For the Church at large has continued to give to parochial and diocesan purposes on the high level attained under the impetus of the National Wide Campaign and in addition has given millions to special endowments. It is the falling off in gifts for the work of the General Church in 1921 and 1922 that has produced this present crisis.

In 1920 and in 1921 we had a surplus. The next year we have a deficit. Now this deficit is not due to extravagance. Far from it! The National Council only carried out the orders that were laid upon it. And the Council spent what it was told to spend and spent it with scrupulous care.

In obedience to the action of the General Convention the Council at its first meeting thereafter appointed a committee to review and reduce the budget, especially with reference to publications, printing and travel. This committee has done its work and reported its findings to the Council. Every recommendation made by the Committee has been adopted. Every proposed reduction in the budget of 1923 has been made, the total aggregating \$237,000.

For example the budget of the Department of Missions has been reduced more than \$160,000. Of this amount office expenses, or what might be called "overhead," were cut \$20,000, or twenty-five per cent. Likewise the budget of the Department of Religious Education has been reduced \$20,000, or twelve per cent. Special Service has been reduced \$10,000, or twenty-five per cent. Publicity has been cut \$29,000, or twenty-one per cent. There has been a reduction in the Field Department of \$14,000, or seventeen per cent. This means that the Council, though it knew that the Field Department supplies the sinews of war, has already begun to eat its seed corn, despite approaching days of famine.

Nor was this all. The Missionary Bishops and auxiliary agencies have been asked to revise their budgets so as to be within or below the expenditures of 1922.

Thus drastic economy has been applied. But economy alone will not meet the situation.

This is a spiritual problem in terms of dollars. Like Congress, the members of the Church have the power of the purse. If the work pleases the Church, let the Church support it. Let

the missions be strengthened and maintained. Let the family altar be reared afresh. Let social right be seen and sought. Let the work of the Church be made known by the spoken and printed word. But, if this Church is naught to them that pass by, let the power of the purse be withheld, and no other or further sign of displeasure will be necessary. The members of the Church can stop the "waste" by stopping everything. They can if they choose make a desert and call it "business methods."

MEETING OF THE NATIONAL COUNCIL.

The National Council at its meeting February 7-8, with its Departments meeting on February 6, faced a situation which had not confronted it before during the past triennium. The treasurer in his report indicated that the contributions of the Church had fallen below the expenditure by \$399,078.30. In the two years preceding the Church had given liberally enough to cover all the enterprises of the Church carried on through the National Council and leave a substantial surplus to apply on the old deficit. At the December meeting of the Council in recognition of the report of the Joint Committee on the Report and Program of the National Council which was adopted by the General Convention in which suggestions were made that the Council look carefully into the question of its appropriations and also into the number of commissions and departments which are in existence, this committee had given the most careful consideration to this subject spending three days at the Church Missions House going over all the budgets, interviewing the Secretaries and presented a report covering twenty-nine pages and recommending a reduction of \$236,725. A statement covering the report of this committee and other financial matters has been prepared and is published in this week's issue.

A committee on the revision of the By-Laws to make them conform to the new Canons adopted at the last General Convention reported various changes, which were adopted.

A most encouraging telegram from the Twenty-ninth Annual Convocation of the Missionary District of Oklahoma assembled in Tulsa, Okla., sending greetings to the President and National Council had pledged its loyal support to the work of the whole Church was received and read with great appreciation.

The President stated that it was his desire to address a letter to the Bishops and clergy of the Church inviting them to join with the National Council in appointing Wednesday, March 14, as a day of special intercession for God's blessing upon the work of the Church at home and abroad and by vote of the Council the President was requested to write such a letter.

In the report of the Field Department a committee had been appointed to nominate a successor to the Rev. Wm. H. Milton, D. D., who had felt obliged to retire as Executive Secretary of that Department. The committee and the Field Department unanimously recommended the election of the Rev. R. Bland Mitchell as Executive Secretary and Mr. Mitchell was unanimously elected to that important office. The Field Department reported that the Diocese of West Virginia was the only diocese of the whole Church which has as yet met its general quota in full for the past triennium. A reso-

lution of appreciation and thanks was adopted; and sent to the West Virginia Committee.

The Council at its last meeting had authorized the Field Department to appoint a special commission representative of the various agencies to consider the question of the Church Service League. This commission made its report and the Council voted to make the commission a permanent one under the Field Department. It also approved of the recommendations of the commission.

The Rev. Wm. C. Emhardt, Ph.D., of the Division of Foreign-Born Americans, recently made a visit to the countries in the Near East and presented to the Council a very illuminating report of his observations. This report had been referred to a special committee which reported as follows:

Whereas, Recent events in the Near East have brought to the attention of the Christian world the need of a closer cooperation between the Near East and the West; and

Whereas, The Eastern Orthodox Patriarch of Constantinople and Antioch, and the Armenian Patriarch of Jerusalem have requested the appointment of a chaplain who shall assist in guiding the educational movements within their theological seminaries, and the Anglican Bishop of Jerusalem urgently stressed the need of such representation before the two Houses of the General Convention; be it

Resolved, That we hereby approve the principle of appointment of chaplains for educational and other acts of cooperation to the Churches of Europe and the Near East, when so requested by their governing bodies; and be it

Resolved, That we recommend the appointment of such chaplains as soon as provision can be made in Constantinople, Jerusalem and Beirut, in the order named, and be it

Resolved, That we recommend that the President of the Council be authorized to request the people of the Church to make their offerings on Good Friday to be at the discretion of the Council, appropriated among the Jerusalem and East Missions, the maintenance of the work here approved, and the Near East Relief, provided that organization will discontinue solicitation through the Church Schools and Woman's Auxiliary during Lent; and be it

Resolved, That the National Council authorize the Executive Secretary of the Department to assign one of the present officers of the Department to the direction of this work in addition to his other duties.

The committee composed of a representative from the Departments of Missions, Religious Education and Social Service with the President and Vice-President ex-officio and with power to add to its number was appointed on summer conferences.

The Rev. Alexander Mann, D. D., one of the members of the Council elected by the General Convention having been elevated to the Episcopate, this action made him ineligible for membership on the Council, the statement of which fact was received with great regret by the members. The Rev. Thomas Casady of All Saints' Church, Omaha, Neb., was elected in his place and on motion of the Bishop-Coadjutor of Southern Ohio, was elected a member of the Department of Religious Education.

The Council had the privilege of the presence of the Bishop of Eastern Oregon, Dr. Remington, and the Bishop of Spokane, Dr. Page. Both made brief addresses.

The Vice-President in his report called attention to the very interesting and helpful conference between the members of the office and the field staff

which was held at Atlantic City early in January. This conference had the pleasure of the presence of the Bishop of Virginia, a member of the Council. The work of all the Departments was thoroughly discussed with the idea of bringing about more complete coordination.

There was also held in St. Louis a conference between the executive staff of the Council and the field representatives of the Church. In this conference every province was represented except the eighth and Mr. Kemerer, one of the field agents, has visited the Eighth Province to take the inspiration of that conference to the Church in that Province.

The Council adjourned to meet again May 2, a week earlier than the usual time in order to avoid Ascension Day.

Bishop Tucker of Japan to Become Professor at Virginia Seminary.

The Rt. Rev. H. St. George Tucker, D. D., Bishop of the Missionary District of Kyoto, Japan, has been chosen to succeed his brother, the Rev. Dr. Beverley D. Tucker, Jr., as professor of pastoral theology at the Theological Seminary in Virginia, Alexandria.

Bishop Tucker has resigned his Bishopric in Kyoto, but will return to Japan to take part in the readjustment of the work of the mission field consequent upon his resignation. He will return to America in time to assume his duties at the Seminary at the opening of the session next October.

Bishop Tucker has been called "The Missionary Statesman of the East," and it is felt that his acceptance of the position at the Seminary will bring to that institution a wealth of scholastic and international view of Christian obligations.

Bishop Tucker is the son of the Rt. Rev. Beverley Dandridge Tucker, D. D., Bishop of Southern Virginia. He received his M. A. at the University of Virginia in 1895, and was graduated from the Theological Seminary in Virginia in 1899; he was made deacon and priest in the same year and was sent as a missionary to Japan and later placed in charge of the missions in Aomori Province. From 1902 to 1912 he was president of St. Paul's College, Tokio, after which he was made Bishop of the Diocese of Kyoto. He married Miss Mary Lillian Warwick, of Atlanta, in 1911. In addition to his Masonic membership he is a Pi Kappa Alpha and author of "Reconciliation Through Christ" (1910). During the war he served with the American Red Cross in Siberia with a commission of major, and was in charge of the civilian refugee work. His address has been Karasumadōri, Japan, but he now is in Virginia on leave, and has been spending much of the winter in Norfolk with his father. It is understood that Bishop Tucker has been loath to consider leaving his field in Japan, but has been induced to accept the call to the Seminary, not only because of the opportunity presented, but because the health of his family made it doubtful whether he could remain permanently in Japan.

The Christmas Ship Arrives.

After a stormy passage the Christmas Ship sent by the Near East Relief with a cargo of food and clothing for the refugees and for the children of the orphanages evacuated from Turkey reached Piræus, the port of Athens, on February 3. It was welcomed by a committee of notables including representatives of the Greek Church and the Government as well as by the American Relief Workers, and anchored alongside the American tourist ship, Adriatic,

whose passengers watched from the decks the rapid unloading of the emergency supplies. The work was done by refugees, a large number of whom were women doing men's work in order to earn a little toward the support of their families.

Two hundred bales of clothing were unloaded to a small steamer for immediate shipment to Marconissi, the quarantine island, where 5,000 refugees in a serious condition had arrived the day before from Trebizond on the Black Sea.

Opening of Du Bose School.

The Du Bose Memorial Church Training School, Mont Eagle, Tenn., will open its second session on March 15.

Mercer P. Logan, Warden.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

News of the Church Schools.

At a meeting of the Board of Trustees of Church Schools in the Diocese of Virginia, held on January 30, the principal business transacted was the annual election of principals and headmasters of Schools in the Diocesan system. The Rev. C. G. Chamberlayne was reelected headmaster of St. Christopher's School, and the Rev. F. E. Warren of the Christ Church School. Miss Rosalie H. Noland was reelected principal of St. Catherine's School, and Miss Laura Lee Dorsey, principal of St. Mary's Hall, San Antonio, Texas, was elected principal of St. Anne's School. Good reports were made by the local board of each school, of the work that is being done. The new construction work provided for by the recent bond issue has been completed at St. Margaret's and St. Christopher's schools, providing additional dormitory space and school rooms at each school. The new dormitories at Christ Church School and at St. Catherine's are being completed as rapidly as possible. It is hoped that the Christ Church dormitory will be ready for occupancy within the next month; St. Catherine's dormitory will be ready in time for the opening of the new session next fall.

Lenten Services.

The speakers for the Lenten services, held daily from one to one-thirty in St. Paul's Church, Richmond, under the auspices of the Richmond Clericus and the Brotherhood of St. Andrew, are as follows:

February 15 and 16—Rt. Rev. Wm. Cabell Brown, D. D., Bishop of Virginia.

February 19 to 23, inclusive—The Rev. Floyd W. Tomkins, D. D., Church of the Holy Trinity, Philadelphia, Pa.

February 26 to March 2, inclusive—The Rev. Middleton S. Barnwell, Church of the Advent, Birmingham, Ala.

March 5 to 9, inclusive—The Rev. H. P. Almon Abbott, D. D., Grace and St. Peter's Church, Baltimore, Md.

March 12 to 16, inclusive—The Rev. M. Ashby Jones, D. D., Ponce de Leon Baptist Church, Atlanta, Ga.

March 19 to 23, inclusive—Canon Lawrence E. Skey, St. Anne's Church, Toronto, Ontario, Canada.

On Behalf of the Leper Mission.

The coming to Richmond of Doctor Robert M. Wilson, of Kwangju, Korea, to make several addresses on behalf of the Leper Mission, was truly a privilege to those who heard him.

He has charge of a hospital there

and treats 12,000 people in a year, and as a side issue and hobby, he cares for five hundred lepers and twenty-three Sunday Schools besides.

In his beautiful lantern slide pictures shown in Petersburg, one saw many healthy, happy lepers who have been cured by Chaulmoogra Oil injections. He teaches them industrial trades, and how to help themselves. They are carpenters, masons, plumbers—build cottages of brick, and nurse those who are ill, even performing minor operations under Doctor Wilson's skilful training.

Besides his six appointments, he spoke before a convention of engineers, and was invited by Doctor Hodges to address the Medical Society, but had to decline for want of time.

His noble self-sacrificing life shows what a consecrated Christian medical missionary can accomplish. He has lived in Korea fifteen years. It is a beautiful mountainous country, but the food is poor and the missionaries often suffer and die from a disease called Sprue contracted there.

There are 20,000 lepers in Southern Korea needing help for body and soul. Doctor Wilson says the work is a joy, but the saddest thing to him is to see the lepers by the roadside begging to come in and no more room and no money to care for them. He hopes in time to rid Korea of leprosy.

E. P. M.

A Correction.

Through a printer's error the appeal for funds for the Matthew's Memorial, St. John's Church, Matthews, in last week's issue, was made to read, "There must be many 'big unions who would like to contribute to this fund,'" etc., when it should, of course, have been, "There must be many Virginians."

NEW YORK

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Annual Dinner of Church Club Largely Attended.

Eight hundred Church men and women, including large numbers of clergy, attended the 1923 annual dinner of the Church Club of New York. The rector of St. Martin's in the Fields, London, one of the speakers, observed that the Church of England has lost touch with eighty per cent of the people of England, and wondered whether \$8 a plate dinners had anything to do with the sad situation. The president, Mr. Henry L. Hobart, presided, and speakers included the London rector just mentioned, Bishop Manning, Bishop Slattery, the Rev. Dr. W. Russell Bowie and Mr. Edmund L. Baylies, the last named the head of the Seamen's Church Institute.

Bishop Manning took occasion to make a sort of report to the people of the correspondence thus far between himself and the Rev. Dr. Percy S. Grant. He explained that Dr. Grant had not yet made any definite and clean cut statement on which any heresy trial could be hung, and intimated that until and unless he did make such it is impossible to lodge charges.

"I am sure," said Bishop Manning, "you will all agree with me when I say the thing we need above all other things at this time is an awakening of true, vital, personal religion. We need an awakening of personal religion to give us firm hold on life, clear guidance, true standards, definite convictions of right and wrong, to give us the true purpose and satisfaction and strength in life that we should have."

"This all comes to us through the stirring of religion in our souls, the realization of our relationship to Jesus Christ. Never was the world more in need of Jesus Christ and of His divine light and guidance than it is now. And let us remember that He is able to be our light and help, able to bless and guide and be with us only because He is God as truly as He is man. Never in the whole history of the Church did the great words of our Creed mean more to us than they do today: 'God of God, Light of Light, Very God of Very God.'"

"I am receiving a great many very touching letters from earnest Christian people of all Churches, who are perplexed and troubled by certain recent events, and I do not wonder that they are perplexed and troubled. To reassure the writers of these letters, and others who feel as they do, I want to say with all possible plainness, at this representative gathering of our Diocese, that if any minister of this Church, Bishop, Priest, or Deacon, should deny the Deity of our Lord Jesus Christ and express this denial in words clear, courageous and unambiguous, such as the Church can deal with, no one need have the least fear that the Church will shrink from meeting this issue, or that she will fail to take definite action, and the whole body of the clergy and people of this Church will approve and support such action. But the point to be kept clearly in mind is that the Church cannot take formal action against denial of her Faith unless the denial is expressed in words that are clear and unambiguous and are acknowledged by their author.

"We want all men to know that we believe in the Lord Jesus Christ with the fullest and freest use of our minds as well as of our hearts. We want all men to know that like St. Paul we are 'not ashamed of the Gospel of Christ,' and that we accept its whole message. We want the whole world to know that we believe in the Christian religion as a supernatural revelation from God. It is that or it is nothing whatever. We believe in 'Jesus Christ, the same yesterday and today and forever.' Amid all the changes, the speculations, the passing opinions of men, this Church will stand to bear her witness to the truth and power of the Gospel in the present and the future as she has in all her past."

When the Bishop said that the Church has a supernatural revelation, or it is nothing at all, and has nothing to offer, the applause was quick. The whole attitude of those present, representing the strength of the Church in New York in wealth and social position, was in hearty support of Bishop Manning.

In welcoming Bishop Slattery the diocesan expressed regret that other dioceses came in and took from New York some of its best men, and a moment later, when welcoming the new rector of Grace parish, he smiled and observed that he feared New York was quite as guilty.

Trinity Church Notes.

Bishop Manning was the preacher at the mid-day service on Ash Wednesday. At the close of that service Bishop Manning dedicated the Livingston Baptist. The principal feature of the Baptist is a Fourteenth Century Italian Altar Piece. This altar piece is in the form of a triptych and belongs to the Tuscan school. It was purchased in Rome by Mr. John Callendar Livingston about twenty-five years ago. It is believed that it formerly adorned a Church at Gubio, no longer standing. The painting measures sixty-seven and a half inches in length and sixty-two and a half inches in height. The Bapt-

istry was designed by Mr. Thomas Nash and is the gift of John Callendar Livingston and Louise Bowler Livingstone, to the greater glory of God and in memory of the services of the Right Rev. William T. Manning, D. D., Bishop of New York, and some time rector of the Parish of Trinity Church in the City of New York.

Other speakers at Trinity Church during Lent are:

February 15—The Rt. Rev. Herbert Shipman, D. D.

February 16—The Rt. Rev. Arthur S. Lloyd, D. D.

February 19, 20, 21, 22 and 23—The Rt. Rev. Theodore I. Reese, D. D., Bishop-Coadjutor of Southern Ohio.

February 26, 27, 28 and March 1 and 2—The Rev. Z. B. T. Phillips, D. D., Rector, Church of the Saviour, Philadelphia, Pa.

March 5, 6, 7, 8 and 9—The Rt. Rev. Irving P. Johnson, D. D., Bishop of Colorado.

March 12, 13, 14, 15 and 16—The Rev. John Mockridge, D. D., Rector, St. James' Church, Philadelphia, Pa.

March 19, 20, 21, 22 and 23—The Rev. Canon Shatford, D. C. L., Rector, Church of St. James the Apostle, Montreal, Canada.

March 26, 27, 28, 29 and 30—(Holy Week and the three hours service on Good Friday). The Rt. Rev. John A. Richardson, D. D., Bishop of Fredericton, N. B., Canada. C.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

The Annual Convention.

The twenty-eighth annual convention of the Diocese of Washington was held on Wednesday and Thursday, February 7 and 8, at Epiphany Church, opening with a celebration of the Holy Communion by the Bishop of Washington, which was immediately followed by the Bishop's convention address, delivered in the Parish Hall. The large part of the day on Wednesday was taken for reports of various committees, some of which were the report of the Commission on Publicity by Dr. James E. Freeman, chairman and commander; C. T. Jewell, secretary. The report on the Nation-Wide Campaign by the Rev. D. W. Curran, chairman, and the report of Trinity Diocesan Church and Trinity Community House, by the Rev. David R. Covell. The report of the Community House at Trinity Parish gave, beside important statistical items, interesting accounts of the widening fields of activity found there, including varied recreational opportunities for children, such as games, motion pictures, drama, industrial work and play grounds, classics in Christian Social Service, under the Diocesan Board of Social Service, and lectures on psychoanalysis, by Dr. D. C. Main. In the report of the Commission on Publicity a very progressive program was set forth, with emphasis upon the necessity of newspaper publicity, cooperation with other agencies for church publicity and the maintenance of a central office with an executive secretary, adequate clerical force, telephone connection and necessary equipment.

An outstanding feature of the convention was an address by Dr. James E. Freeman, in which he made an urgent appeal for the completion of the Washington Cathedral, now in course of erection. It was recalled that the General Convention of the Church in Portland adopted a resolution, "Commending the erection without delay at the capital of the nation, of a great Cathedral to witness to the spiritual ideals of America," thus giving it the

endorsement of the General Church and making it an undertaking, national in character. This appeal of Dr. Freeman's carried great weight and was given large space in the daily Washington papers, one of which made it the subject of a splendid editorial.

The missionary service of the convention was held Wednesday evening in Epiphany Church, when the speaker was to have been Dr. Johnston, of St. John's. On account of illness, Dr. Johnston was unable to be present and addresses were made instead by Dr. Dudley of St. Stephen's Church and the Rev. J. W. Austin, rector of All Saints', Chevy Chase. Important elections of the convention were as follows:

Standing Committee—The Rev. Geo. F. Dudley, D. D.; the Rev. J. W. Austin, the Rev. J. W. Clark, the Rev. Herbert Scott Smith, D. D.; Dr. William C. Rives, Mr. H. M. Bowen and Mr. J. Holdsworth Gordon.

Delegates to the Provincial Synod—The Rev. D. Wellington Curran, the Rev. George Atkinson, D. D.; the Rev. Edward S. Dunlap, the Rev. C. W. Whitmore; Messrs. Stephen E. Kramer, H. L. Rust, E. L. Stock and Commander C. T. Jewell.

The convention closed on Thursday afternoon after a vote that the next convention should be held at St. Thomas' Church.

M. M. W.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Correction.

In last week's issue a mistake was made in the account of the meeting of the Church School Service League held in Newport News. This should have read, "The Second Annual Meeting of the Church School Service League," and not the Sixth annual meeting of the Church Service League, as reported.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Main Building of Home for Homeless Boys Burns.

Great misfortune befell the Home for Homeless Boys at Covington Sunday, February 11, when the main building, known as the Edmonds' Memorial Hall, was burned to the ground by fire of unknown origin. This building was used as the dining hall and superintendent's office. Although most of the records of the institution were saved, many valuable papers were lost and all the furnishings. The building was valued at \$15,000, and covered by insurance to the extent of \$12,000. This institution is one of the most useful in the South connected with the Episcopal Church, and this catastrophe will be a great blow to its activities. It is sincerely hoped, however, that the many friends of the School, and of its most efficient head, Dr. Rogers, will come speedily to the rescue, and that through liberal contributions its damage will be made good in a short time.

Two Great Missions to be Held in Roanoke.

The Church people of Roanoke have splendid things in store for them during Lent.

At St. John's Church, the Rev. Karl M. Block, rector, a mission will be conducted from February 18 to 25, the speakers being Messrs. E. C. Mercer and H. H. Hadley, II, two laymen who are attracting attention in various parts of the country with the inspiring messages they bring.

At Christ Church, the Rev. G. Otis Mead, rector, a mission will be held during the week of March 18 to 25, inclusive. The speaker for these services will be the Rev. W. J. Loaring Clark, D. D. Dr. Clark, who was formerly rector of St. Paul's Church, Chattanooga, is one of the well known figures in the American Church and is now General Missioner of the National Council, with headquarters in New York.

T. A. S.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.

The Ohio Valley Churchman's Club.

The members of this club held their annual banquet and entertainment on Thursday evening, February 8, in the lecture room of St. Matthew's Church, Wheeling. The address of the evening was given by Mr. Franklin H. Spencer, of Philadelphia, associate general secretary of the Brotherhood of St. Andrew. Mr. Spencer pleaded for a larger vision on the part of all Churchmen, and a purpose which would reach beyond their own little circle, and urged all to give a practical meaning to the assertion of St. Paul, " * * none of us liveth to himself."

A delightful turkey dinner was served by the ladies of the Church. Music was furnished by the Jones' Novelty Orchestra, following which the young men and women of the Guild of St. Luke's Church entertained the company with a very creditably rendered minstrel performance. About one hundred and twenty-five of the members of the club were present. The membership comprises the men of the Episcopal Churches in Wellsburg, Moundsville, Follansbee, and Wheeling in West Virginia, and Bellaire and Martins Ferry on the Ohio side of the river. The club is apparently in a flourishing condition, and is making preparations for enlarging its scope of operations in the year just entered on.

J. L. F.

DULUTH

Rt. Rev. G. G. Bennett, D. D., Bishop.

St. Paul's, Duluth.

The Rev. James Mills has taken charge of St. Paul's Parish, Duluth, the oldest and largest parish in the Diocese, succeeding the late Rev. Dr. Ryan, who for thirty years was rector of this parish.

Mr. Mills was born at Baildon, Yorkshire, England, and is a graduate of the University of Leeds, England, and came to the United States in 1909.

Mr. Mills served several years in Pennsylvania before coming to Duluth in the fall of 1919 as Assistant at St. Paul's Church.

Since coming to Duluth he has not only given himself unstintingly to the many activities of St. Paul's Parish, but he has been secretary of the Diocese and secretary of the Executive Council of the Diocese, since its organization two years ago, in which latter position he has had much to do with remoulding the business organization of Diocesan activities. For the last year and a half he has also

St. Paul's Church has always exerted a strong leadership in the community life of Duluth and in the Diocese. It is expected that Mr. Mills will not only maintain this influence along the lines already established, but will, with his youth and vigor, enlarge the vision and influence set by his former rector and predecessor.

St. James' Church, Fergus Falls.

The last day of the year 1922 was a high day for the congregation of St. James' Parish, Fergus Falls, Minnesota, for on that day Bishop Bennett consecrated their new Church. The old Church was completely destroyed by a tornado on June 22, 1919, and services had to be held in a Lutheran Church, kindly put at their disposal, until the new Church was completed this fall.

The building is of stone and brick and was erected at a cost of about \$24,000.

St. James' congregation is to be congratulated on erecting a new and better Church so soon and without debt. Friends, touched by their calamity contributed generously and the American Church Building Fund made a splendid gift, but even so, the bulk of the cost was met by the local people.

E. W. C.

SOUTH FLORIDA.

Rt. Rev. Cameron Mann, D. D., Bishop.

First Annual Convention.

Meeting in St. Luke's Cathedral, Orlando, the first convention of the newly admitted diocese of South Florida was held on January 16-18, the Rt. Rev. Cameron Mann, D. D., presiding.

At the opening service, on the evening of January 16, Bishop Mann gave his annual address to the clergy and laity, thus dealing with clear vigor upon matters of vital concern to this diocese and holding the close interest of the large congregation. He expressed first his deep satisfaction and gratitude that the goal long desired by Bishop Gray, by himself and by the clergy and laity of the Missionary District of Southern Florida, had been achieved in the admission of the present diocese. He congratulated the delegates assembled that the work as a diocese is begun without indebtedness, expressing earnest hope that all future obligations be met promptly.

Hearty tribute to Bishop Mann was given in a resolution, presented immediately after formal organization and carried by unanimous rising vote; expressing grateful appreciation of the unwearied and unwearying efforts of the Rt. Rev. Cameron Mann, D. D., to advance the best interests of the diocese.

The constitution and canons of the new diocese, as presented by the committee in charge thereof, were carefully discussed, amended where desired and adopted.

Encouraging reports from officers and committees were received.

Bishop Mann expressed his hearty commendation of the acceptance by clergy and laity without a dissenting vote, of all assessments both for diocesan needs and for the general Church as presented by the committee, though these were much increased.

From the organization of the missionary district of Southern Florida, thirty years ago, two laymen have served continuously as treasurer and chancellor. Bishop Mann spoke of the vast help given to him and to this field by these two loyal and efficient workers, with his great satisfaction that Mr. L. C. Massey, of Orlando, had consented to continue his labor as chancellor, and

his keen regret that Mr. F. H. Rand, of Orlando, felt he must resign the arduous duty so long and faithfully carried. A resolution expressing deep appreciation of Mr. Rand's long service, and regret at his withdrawal was carried.

The following Diocesan officers were elected, and correspondents are requested to send all mail matter intended for them to their respective addresses: Secretary, the Rev. Jas. G. Glass, Orlando; treasurer, Mr. John W. Clausen, Miami; registrar, the Very Rev. C. Stanley Long, Orlando; president of the Standing committee, the Rev. C. E. Pattillo, D. D., Tampa. Subsequent to the meeting, the Executive Board appointed the Rev. R. T. Phillips, of Miami, as the representative in this Diocese of the Nation-Wide Campaign and Forward Movement, to whom all literature and communications bearing on this subject should be sent.

St. John's Mission, Orlando, gave notice that the assessments given by this convention were paid in full, claiming the honor of being the first mission or parish in the diocese to make these payments.

Report of the committee on the state of the Church showed large increase in membership, and marked progress in new buildings erected or undertaken, together with large improvements on present buildings.

Endorsement was given to the work of the Provincial Board of Religious Education, with recommendation to the executive committee that the matter of financing this work be given attention at an early date.

Three welcome visitors who each gave a helpful address were Rev. Louis G. Wood, representing the National Council; Rev. George C. Gibbs, general secretary of the Seaman's Church Institute, and Rev. W. A. Jonnard, from the Provincial Board of Religious Education.

The next convention will be held in Tampa on the last Tuesday in January, 1924.

C. R.

WESTERN MICHIGAN

Rt. Rev. J. N. McCormick, D. D., Bishop.

An Interesting Conference.

The clergy of the Diocese of Western Michigan met on Tuesday, January 16, at St. Mark's Pro-Cathedral, Grand Rapids, at the invitation of Dean Charles Jackson. The speaker at the morning session was the Rev. William B. Spofford, who spoke on the work of the Church League for Industrial Democracy. He emphasized the fact that the program of the League is identical with resolutions passed by both Houses at the Portland Convention. He further stated that the work undertaken by the League was largely that of keeping this official position alive in the Church. The League is anxious to render every service possible to the clergy and lay people of the Church by providing speakers for meetings, and pamphlets and other material for study groups.

After a delightful luncheon, served by one of the Cathedral Guilds, the clericus was addressed by the Rev. Paul Micou of the Department of Religious Education. Mr. Micou brought out very graphically the splendid work being done by the Church in American colleges, and the great need for its further development.

The clericus of Western Michigan is unique in that the expenses of those present are pooled and shared evenly by all, thus making it possible for those in remote places to attend.

(Continued on page 21.)

Family Department

FEBRUARY.

1. Thursday.
2. Friday. Purification B. V. M.
4. Sexagesima Sunday.
11. Quinquagesima Sunday.
14. Ash Wednesday.
18. First Sunday in Lent.
- 21, 23, 24. Ember Days.
24. Saturday. S. Matthias.
25. Second Sunday in Lent.
28. Wednesday.

Collect for First Sunday in Lent.

O Lord, Who for our sake didst fast forty days and forty nights; give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness and true holiness, to Thy honor and glory, Who livest and reignest with the Father and the Holy Ghost, one God, one world without end. Amen.

Sunlit Souls.

As 'mid the darkness of some leafy wood
The sunbeams find a passage here and there,
And light some spot which erst in shadow stood,

Making each leaflet look more bright and fair,
While other patches that lie round it, miss
The ray of radiant Light that fills itself with bliss—

So is it in the tangled wood of life:

Some souls there are that keep the open way,
Free from the boughs of earthly hindrance, rife

For every advent of the Heavenly ray;
Ready to catch it as in love it comes
To seek the loving souls that are its willing homes.

—John Sharp.

For the Southern Churchman.

SUNDAY MEDITATIONS.

Christ the Incomparable One.

The Rev. Thos. F. Opie.

"Who is Jesus?" asks Dr. Charles F. Deems, in *The Light of the Nations*. "The finest intellects of eighteen centuries have believed that He was the greatest and best man that ever lived. Millions of men—kings, poets, historians, philosophers, busy merchants, crude mechanics, purest women and simple children—have believed that He is God. All who have believed this and lived by this as a truth have become exemplary for all that is beautiful in holiness."

The glory of Christianity is not in its theological expositions, or in its involved Christological discussions—the glory of Christianity is that it works! All who have believed that Christ is God and have lived by this thought, have become noted for holiness and for beauty of life that puts to shame the selfish and the self-righteous.

It is related that Napoleon while at St. Helena asked one of his comrades, "Can you tell me who Jesus Christ was?" Then I will tell you." He then compared Christ with himself, and with the heroes of the ages, and continued, "Alexander, Cæsar, Charlemagne and myself founded great

empires. But upon what did the creation of our genius depend? Upon force. Jesus alone founded His empire on love—and to this day millions would die for Him. Here is a conqueror who draws men to Him for their own highest good—who unites to Himself—yea, incorporates into Himself, not a nation, but the whole human race."

Shakespeare, Galileo, Kepler, Bacon, Newton and great men of all walks of life and of all ages "set the name of Jesus above every name" and sing His praise in song and story. Spinoza said, "Christ is the symbol of divine wisdom," and Immanuel Kant is reputed to have said, "Christ is the symbol of divine perfection." But He is not merely the symbol, but the incarnation, the impersonation, the embodiment, the very personification of divine wisdom and divine perfection. The influence of His life, His words, His teaching. His personality and His death—has been like rare and radiant roses cast upon the pathway of life—transforming humanity into something noble and lovely.

"The name of Jesus," says Geikie, "is the greatest factor in the spiritual history of the world." The contemplation of the character of Jesus brings charm of mind and heart—reproduction and transformation of personality. His character—matchless in tenderness, sympathy, consideration and forgiveness—in gentleness, patience, wisdom, love—what an example to all men everywhere! Rousseau says of Him, "What sweetness! What purity in His ways! What touching grace in His teachings! What loftiness in His maxims! What profound wisdom in His words! Where is the man—where the sage who knows how to act, to suffer, to die—without weakness and without display?" "If the death of Socrates be that of a sage, surely the life and death of Jesus Christ were those of a God!"

"The story of the life of Christ concerns Him Who, being holiest among the mighty and mightiest among the holy, lifted with His pierced hands empires off their hinges and turned the stream of centuries out of its channel"—and lifted this stream above its level and directed it upward to God. He revealed the true character of God. He taught the fact of sin. He taught the fact of the future life. Immortality was the dream of poets and philosophers. Plato said to his own consciousness, "Thou reasonest well, it must be so"—but Jesus said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." He taught the brotherhood of man. The Jews knew all other nations only as "dogs" and taught that one Israelite was worth more in the sight of God than a whole nation of Gentiles. To the Greeks all others were "Barbarians," and to the Romans, "Hostes"—enemies to be destroyed and killed—but Christ said that all men are brothers. This is the one and only basis of universal peace and international amity.

Christ's influence eliminated slavery. Before His time a slave was regarded as of less value than an ox or a beast. Crassus crucified 10,000 slaves after the revolt of Sparticus, if history may be accredited, and Augustus delivered 30,000 slaves for execution at one time. Trajan is said to have compelled 10,

000 slaves to fight in the arena for public amusement, but from the day of Christ slavery was doomed, though His followers were long in getting His point of view.

Jesus exalted the poor and coronated childhood and lifted woman from enforced degradation and insignificance to the highest pinnacle of God's created beings. In short, a tide of charity, philanthropy and uplift began with the life of Christ by the sea of Galilee and has bathed the shores of the world with the sweet waters of comfort through all the centuries since.

"Plato shared honors with Aristotle and Socrates, Caesar with Pompey and Crassus, Shakespeare with Beaumont and Fletcher, Napoleon with the brilliant staff surrounding him—but Jesus Christ shares honors with no man"—He is the outstanding luminous star on the horizon of life—transcendent, effulgent—the brightest and best star in the world's firmament.

My House of Dreams.

At dawn I wake, all day I bake
And scrub and dust and stew,
I wash and sweep, and hunt things cheap,
'Mongst other things I do.

I get three meals, darn porous heels,
And wash small hands and ears,
I rip and press, and turn a dress,
And banish wee ones' tears.

And still I smile, for all the while
Beyond my busy hands,
My house of dreams, dear shining dreams
Just round the corner stands.

And still I sing, while fancies bring
Those fair white portals near,
There's leisure there, and wealth to spare,
And music rare to hear.

And so I sew, and make things go,
And laugh and sing and pray,
That when I see that house I'll be
As happy as today.

—Mabel L. Brightman.

Lent As a Beginning.

Just during the season of Lent! A good resolution to do a good thing for just a limited time! And yet we poor mortals may not always be expected to make big resolutions. It were better to do it only in Lent than not at all. And yet is it just to Him who went about continually doing good to limit our service to our fellows, to our Church, to a mere forty days?

There are specific cases where we may render a service that is possible only for those forty days; but we refer to the work of the Church generally, the help that we should be to our fellowmen, the growth that we should be having continually that the boundaries and value of our ministry may be enlarged. Why limit it? Rather, let us say that these forty days shall be the beginning of a better and a more faithful service, and therefore a more fruitful one, that shall continue in our lives and help to make happy the lives of others.

Do not undertake a duty that ought to be done right along for just the period of Lent, unless you wish the last state to be worse than the first. No man or woman may be a real leader in a real cause just for a day. And no one can do all that he should for Christ and his fellowmen in forty days. Let these days be a time of initiation, if you will, with the purpose of being well grounded in the work of personal service by Easter, so that the forty days of discipline shall have given it all a good start.

May we add that, generally speaking, if we are in doubt as to our fitness to do a given parish work, the beginning of Lent is a good time to enter upon it, and thus to cultivate it amid surroundings and in an atmosphere where we can the more readily grow accustomed to it.

And how wonderful it would be if in the whole Church the season of Advent should partake of the same spirit of self-denial and religious devotion that is a characteristic of the season of Lent! What wonderful starts we should make, amid the inspiration incident to the opening of a new year of opportunity, instead of, as is too often the case, an atmosphere of only moderate interest and without much thought of the need of self-discipline and self-denial!

The season of Lent, even though it comes late in the Church year, should set for us a new pace for the remainder of the year and for all the years. If by custom we, as Churchmen, have come to regard the season of Advent as of minor importance, and if we have failed to arouse ourselves in that beginning-time to a spirit of devotion and joyful service, then let us the more take note of the season of Lent as a time to make amends. Let us resolve to do certain things whose whole accomplishment may be included in the forty days, but let us be sure to make larger resolutions whose effects shall last for all time; enlarging our own lives and enriching those of others.—St. Andrew's Cross.

A Lenten Message.

I believe, in Jesus Christ because He saves. He saves from sin and from sinning. There is not a man or a woman who does not recognize the sinister influences which tend to pull people down. Something struggles with your better self. Something tries to strangle your self-respect. Something allures you to abandon your hope, your ideals, morals. Something tempts you to commit some flagrant sin. You know that. Now I cannot say anything better to any young man or woman who is alive to the insidiousness of these temptations than this: Over against this devil of temptation which pulls down, put the person of Christ Who holds up. Remember that it was sin which crucified the Sinless One and which crucifies Him afresh. Remember your catechism: "I am a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Keep your membership in Christ before you, and that will enable you to stand erect on your feet in the face of temptation; and if you should sin, as men do; and if your heart should hunger for forgiveness; and if the strain of sin upon your soul should make you cry out, as did Lady Macbeth—"Out, damned spot!" then resort to the fount of forgiveness in the loving heart of Jesus Christ. Who alone can forgive your sins and make your soul white as snow.—Bishop Anderson.

Through Death to Life.

There was a prisoner in one of the dungeons at the time of the French Revolution who was much beloved by many people. But there was one love which surpassed them all. It was the love of his father; and this was the proof of it: The two men bore the same name, and when the son's name was called from among those who were to die, the father answered to it, and took his place, and went to the scaffold, and laid his head upon the block. The blade of the guillotine flashed; the head

fell; the father died for the son he loved. That is what Christ has done for us. When we believe this we know what love means. But think what it means to know that this love, which has done so much for us, is the love of the Son of God. It sets the seal of eternity upon it. It lifts the sacrifice of Jesus, and lifts us with it, up into the very heart of God.—Henry Van Dyke.

For the Southern Churchman.

Face to Face With Duty.

Julia W. Cockcroft.

It is well to live untarnished
By the things that dull one's soul.
It is well to live detached
From the things that hide our goal.

Yet a man may meet life's duties,
Face to face, and spotless stay—
As a man lived God's Son, Jesus,
And He lived to show the way.

No Ship to be Without a Bible.

A few days ago the public press announced that Captain A. E. Matthews of the S. S. Hatteras, one of the vessels of the United States Shipping Board, Emergency Fleet Corporation, had died at sea and that there was no Bible on board for use in the burial service. In response to a call by wireless from the S. S. Hatteras, the Captain of the S. S. President Adams, another vessel of the United States Shipping Board, sent a portion of the burial service by wireless to the S. S. Hatteras in order that the body of Captain Matthews would not have to be committed to the sea without some form of Christian service.

Dr. George William Carter, General Secretary of the New York Bible Society, after inquiry from the shipping authorities in New York, sent word to Mr. J. B. Smull, President of the Emergency Fleet Corporation at Washington, D. C., offering to furnish Bibles for every one of the vessels of the Shipping Board. President Smull's courteous reply has been received at the office of the New York Bible Society, No. 5 East Forty-eighth Street, expressing much appreciation of the generous offer and sending a complete list of the names of vessels operated by the Shipping Board. There are about four hundred of these vessels. The Bibles are to be lettered on the outside in gilt with the name of each ship, and will be delivered within a few days.

As a result of the announcement that there was no Bible on the S. S. Hatteras the Society has received requests to furnish Bibles for many other ships and as this is in direct line with the regular work of the Society, all of these requests are being fulfilled. One of the missionaries of the Society, Rev. William G. Jones, has been visiting the ships which come to the Port of New York for more than forty-eight years and he regularly visits more than three hundred vessels each month carrying the Scriptures.

First Things in Lent.

Let us not be satisfied during this season of Lent with being merely abstainers. Anybody can stop doing things if he really wishes to. And there are a great many people whose Lenten self-denial is little short of farcical, because they merely make changes in their mode of living. Little changes, at that; not those which cause great self-denial.

Let us not empty our hours and days without refilling them. We shall emp-

ty them for the time being of the frivolities of life, innocent in themselves but pre-occupying. We shall fill them with more service to others than we have been wont to render. What is the amusement that consumes much time because of its frequent repetition? Dropping it—alone—will be of no special benefit to us or to others, if it be an innocent pastime. What shall we put in its place in the form of service? That should be our question.

At the risk of drawing from our hard-working clergy an avalanche of criticism, may we say that church-going in Lent is sometimes overdone. We know worthy communicants in the Church most of whose waking hours are passed in attending the services, and not altogether those of their own parishes. They seem obsessed with the idea of church-going. And they are of little value as real servers anywhere in this work-a-day world. How much better to find some shut-ins, or some sick persons, or some poor, or some needing help in temptation, or some in trouble, or some perplexed, or some craving only the homely riches of friendly and sympathetic friends, and give to them as God has inspired and enriched our lives!

We shall put as secondary to such a ministry, but also important, the real and needful work of the parish. Too many of us stand during Lent gazing up into heaven—and doing little else. We find no fault with this attitude of devotion if it does not involve the subtle laziness to which we have referred. It should be a part of life during all the three hundred and sixty-five days of the year, not to mention a mere forty. But if it does not cause us to use our hearts and our heads and our hands in definite service to the Church and to those about us, we shall not have gone far enough with it. Far better to omit going to church on a particular occasion if a more needful duty must otherwise be left undone. It is the general habit of church-going that counts—not a punctilious exactitude.

And may we safeguard this statement by saying that if we overbalance the matter and try to do our work irrespective of the services of the Church we shall fail in it most woefully. We must not try to give out without first taking in, and we must not pass all our time in taking in. Else why do so at all?

Finally, let us plan it all now if we have not already done so. What service shall I attend? What service shall I render? What shall I give up of pleasure that I may accomplish this? I resolve as I read this to lay out my plan of living and working during this season of Lent.—St. Andrew's Cross.

Epaminondas was one of the leading generals of Greece, whose success brought him many opponents. This is an unfailing accompaniment of success. Those opponents elected him scavenger of his city in order to humiliate him. In accepting this position Epaminondas said: "If the work will not reflect glory on me, I will reflect glory on the work." There never was such a scavenger as Epaminondas; he dignified a despised calling. Greece never had another such example, and down to this day his name is mentioned with honor.

The men who have done most for God in this world have been early upon their knees. If God is not first in our thoughts, in our efforts, in the early morning, He will be last in the remainder of the day. The heart that is behindhand in seeking God in the early morning has lost its relish for God.—E. M. Bounds.

For the Young Folks

For the Southern Churchman.

A Slumber Song.

Lucy Lyne.

Drowsy lids hide the baby's eyes;
Sleepy shadows hang o'er the skies;
The moon doth a vigil keep.
Rest thy head on thy mother's breast,
Cuddle down in thy little nest,
Sleep, little baby, sleep!

While I sing thee a lullaby
Kindly stars in the far-off sky
Guard all the silence deep.
Sweet is the eventide and dear,
For I may hold thee ever near,
Sleep, little baby, sleep!

'Neath some tender-hearted flower
Seek thyself a dreamland bower,
Mother her watch will keep.
When the new light joys the skies
Lighten our day with thy laughing eyes,
Sleep, little baby, sleep!

A Captured Chorus.

Arthur Ray was waiting at the station for the train to come in. He was sure it had never been so slow, and that if his cousin had not been coming from away up North to visit him the train would have been on time. However, it came puffing in at last, and Arthur took his place among the line of waiting folks and soon had the pleasure of seeing a boy of about his own age get off.

"This way, Tom," he shouted.

"Are you my Cousin Arthur?" Tom asked, as he came forward.

"Yes," answered Arthur. "What do you think of me?"

"I can tell you better after tomorrow. Just now I'm too hungry."

"Come on, then. Mother's got a good dinner, and we'll soon finish it."

They walked along down the village street together, talking with all their might. There were so many new things to look at that Tom's eyes just kept growing wider. Suddenly he stopped.

"What's the matter?" asked Arthur.

"What kind of a tree is that?"

"That's a magnolia," said Arthur.

"Is it the first one you ever saw?"

"Yes," replied Tom. "Isn't it pretty?"

"I'm so used to looking at them," confessed Arthur, "that I hardly notice them."

"But what is that odd-looking fruit on the other little tree?"

"That's a pomegranate," laughed Arthur. "They're pretty, but you don't eat the outside. You break it open and get the seeds out."

"Oh," exclaimed Tom, "that's what Proserpina ate and caused us to have winter! I'm so glad I have seen one."

"Come on," urged Arthur. "We've got plenty of them, and a magnolia, too."

"I'm going to send the folks at home some of all the new things I see," said Tom, as he started on. "I promised my teacher I would."

"Well, it'll keep you busy, I guess," declared Arthur.

They were soon at their stopping place, a pretty house in a large yard, and an orchard back of it. Tom would have stopped to admire, but Arthur hustled him off upstairs to clean up and be ready for dinner. They took only a short time at this, and when

they reached the dining-room there was a cake on the table which had the bright red seeds of the pomegranate scattered over the icing. Tom thought it was beautiful.

All the afternoon he was finding things to wonder about, till, when night came, he was tired as could be and fell asleep at once. But far into the night Arthur awoke, to find Tom sitting up in bed.

"What is it?" he asked.

"Hush," whispered Tom. "I'm listening. What kind of a bird is that?"

Arthur listened a minute. "Why, that's a mocking-bird," he said. "I hear so many I didn't even notice it."

"Isn't it sweet?" replied Tom. "I want to see one the first thing in the morning."

"All right," promised Arthur, "if you'll go to sleep."

Tom lay down, but it was a long time before he could go to sleep, for the mocking-bird kept right on and he wanted to hear it. He had heard canaries, but this was far sweeter than any canary. Before he slept he had planned to carry a mocking-bird home with him, so that the folks could hear its song. He slept a little late, and was just coming downstairs when he heard Arthur call.

"Come out here, Tom, and you will see a mocking-bird."

Tom ran as fast as he could and arrived a minute before the bird flew away.

"Why, it isn't very pretty," he said in a disappointed tone.

"No," answered Arthur, "but it isn't the feathers that count. I think he's fairly good looking, though."

"I want to catch one to take home with me," requested Tom. "Will you help me? I want them to hear it sing."

"I'll help you," agreed Arthur. "I'm sure we won't miss one, when we have so many, but I don't believe it will ever sing shut up in a cage."

They went to work to build a trap which would not hurt the bird. They set it out under the big magnolia tree, and when they noticed that it had fallen they ran to it to find a sparrow and a redbird. They took it to the other side of the grounds and set it under a water oak and waited again. After they had almost forgotten it they saw the cat taking a look into it, and went to find a jay.

"Set it free," advised Arthur, "and we'll try the peach orchard. I'm sure we can catch one there."

They set it under a peach tree and made it look as innocent as possible, but somehow it failed. They tried again and again, but without results, till at last, after they had set it near a fallen log in a field nearby, they found a mocking-bird in it.

Tom was delighted at first, and hunted around and found a cage, but when they put the bird into it he refused to sing, and did nothing but beat his wings in a vain effort to escape. They carried the cage from one pretty place to another, hoping that the bird would get happy and sing. For two days they kept this up, but the struggles of the bird made them feel so badly that Tom opened the door of the cage.

"Fly away, little bird," he said. "I can't stand to see you so unhappy. I do wish the folks at home could hear it sing, though," he added with a sigh.

"I'll tell you what," proposed Arthur,

"let's get a blank record and put it in the phonograph and carry it out there where the bird always sings, and capture his song."

"All right," Tom agreed eagerly. "Oh, I can hardly wait for the sun to go down."

That night they placed the zinc plate in the phonograph and carried it out into the peach orchard near the stump of a tree upon which the mocking-bird loved to sit and sing. They waited for the music to begin. There were many little whirring, squeaking, whistling noises, but the mocking-bird had not begun. They were just about to get sleepy when suddenly the clear, sweet notes aroused them. The greased zinc plate was in its place and Arthur quickly started the machine. The music went on and the boys waited till it ran down. Then they went in, full of excitement, over their plan.

The next morning the zinc plate was carefully packed and sent to the city to be made into a record. It seemed as if the boys could hardly wait for that record to come, but at last their waiting was rewarded. The mail man left a package at the door.

They hastily put it in and started up the phonograph. At first they were puzzled and then—how they did laugh. There were all the little whirring, speaking and whistling noises, but, above all, clear and sweet, the mocking-bird's song.

"We have captured a whole chorus," cried Arthur delightedly.

A few days later the boys packed a box with ever so many new things to send to Tom's mother for the folks up there to look at and taste—and hear. And Tom wrote:

"Dear Mother:

"I am sending you Proserpina's pomegranate, and a lot of other things, but, best of all, 'The Captured Chorus.'"—Flora Swetnam in Presbyterian Banner.

A Misunderstanding.

The little doll from China and the little china doll

Sat looking at each other in surprise;

"That you were made in China," said the first, "I can't believe,

For, you see, you have such funny round blue eyes."

"But I am made of china," said the haughty little blonde;

"I don't know why my word you choose to doubt;

And, as for eyes, if mine were slanted watermelon seeds,

I really think I'd rather do without."

The little doll from China and the little china doll

Sat looking at each other in despair.

"Why, all the dolls in China are brunettes like me," said one,

"Oh, no; a china doll is always fair!"

"But all the dolls in China have black hair that's smooth and straight!"

"You're wrong—a china dolly's hair is curled."

And both were right, yet both were wrong; because, you see, there are

So many kinds of china in the world!

—St. Nicholas.

Little George Washingtons.

When little Ruth went to visit Great Aunt Ruth in the South one winter, she found a very wonderful place. Great Aunt Ruth's family in the long ago had known General George Washington. Her pretty home had in it the Washington coat-of-arms hanging on the wall. She had some pretty slippers and fans

that had belonged to Mrs. Washington, and dear me,—how many stories she knew!

Ruth's brothers were trying to grow up to be brave and true as George Washington was.

"Ho, you are just a girl," they said. "George Washington isn't your hero! You can't grow up to be like him."

Great Aunt Ruth saw the tears in little Ruth's eyes. Ruth was quite sure she loved George Washington as much as the boys did, but after all, she was a little girl, and they were boys.

"We will all talk about it here in the garden, love," said dear Aunt Ruth in her quaint sweet way, and she took Ruth's hand, and called the boys from their play. They looked a little ashamed when they saw Ruth's distressed face, but they repeated just what they had said before.

"You see, Aunt Ruth, dear," said Harry, "Ruth is a girl. She ought to like some woman best,—not George Washington. She couldn't go to war or fight, or do anything brave like General Washington, even if she wants to!"

"But I want George Washington!" wailed Ruth.

"Hush," said Aunt Ruth gently. Then she said,—

"You see, boys, it is just this way. General Washington was very courteous and gentle to ladies and to little girls whenever he met them,—very kind, very polite. He never hurt their feelings, or if he did, he was always sorry, and said so. Besides, he loved little girls. He liked them to like him. Once when a dear little girl was so frightened that she could not court-esy to him, as her mother had told her to, he was very tender to her. She fell down at his feet and sobbed and cried, just because she was frightened at meeting so great a man. The General picked her up in his arms and carried her out into the garden, and there they walked and talked together till her tears disappeared and smiles came instead. As for Ruth growing up to be like General George Washington, I see no reason at all why she cannot do so, in her own way. She cannot be a great general, that is true, but she can be truthful and noble and gentle and brave and kind,—just as you boys can be, just as George Washington was."

"If the General had hurt a little girl's feelings, would he have said he was sorry?" asked Gordon, while Harry kicked at the dust on the garden path. Somehow it was easier to plan to be a soldier than to say, "I am sorry."

"Yes, he surely would have done so," said Aunt Ruth quietly.

"Then we will have to, too," said Gordon. "Ruth, we didn't mean to be so horrid. Come on and play war with us. You can be a Red Cross nurse and bind up our wounds."

"We're awfully sorry," added Harry. "We truly are, Ruth, and Aunt Ruth."

"You are more like the General now than ever before," approved dear Aunt Ruth, as the little admirers of George Washington ran back to their play.—Picture Story Paper.

An Entente Cordiale.

The cordial relationship existing between the Southern Churchman and its contributors is a matter of pride and pleasure to the staff of the paper; but we have seldom seen that relationship as happily expressed as it is in the letter following. We hope we violate no confidence in publishing it, for the writer appears willing to tell the world her sentiments; and the Southern Churchman wishes only to add that if Janet likes us, we like Janet, and hope she will be subscribing to and contributing to the paper when she is a

great-grandmother herself.—Ed. Children's Department.

Dear Southern Churchman:

Thank you for publishing my poem and also for sending me a copy of you. My grandmother saw the poem in you while she was visiting my aunt in Virginia. She wrote a letter and spoke about it. I think she was pleased.

My great-grandmother took you, and my grandmother does whether she is visiting my aunt or not.

My Daddy gave me five dollars because you published my poem.

I like you.

JANET C. EDWARDS.

The Good-Night Angel.

The good-night angel comes at eve
Across the quiet hills,
And tucks the sleepy blossoms in
Beside the meadow rills.
On uplands where each drowsy bird
He cradles in its nest,
And in the dewy valley far
Rocks the wild winds to rest.

He pauses in his gracious guise
Where little children play,
And blesses each before he speeds
Upon his kindly way.
And ere he passes back to heaven
Beyond the sunset bars,
To watch the babies, birds and buds,
For lamps he lights the stars.
—L. M. Montgomery.

The Little Girl With the Crooked Back.

Inez whimpered when she came in sight of the new school house, and clasped her mother's fingers tightly. She dreaded facing a room of strange children. The boys and girls in the other school had made fun of her crooked back. Of course these boys and girls would do the same. Inez cried softly to herself.

But no one stared at her, as she passed through the playground, and the teacher in the second grade room was sweet and kind.

A little girl with heavy brown curls hung up her hat for her. Another girl showed her where the bubbler was, and how to turn the knob so as to get a good drink of water.

At recess Inez had usually sat alone in her seat, but today Rose and Ethel—she had heard the teacher call their names—helped her down the steps and chose her to be the first one to throw the bean-bags. At noon Ethel held her coat for her, while Phyllis, a little red-headed girl, tied her shoestring, which had become loosened.

And instead of walking home alone, hippity-hop, hippity-hop, five or six girls came along with her, and they walked slowly, so that Inez didn't get out of breath once.

"O, mother, I love school!" shouted the little girl with the crooked back.

"I thought you didn't like to go to school, dear?" asked Aunt Anne.

The little girl with the crooked back looked up from a large piece of bread and butter.

"Every girl in the school was kind to me," she smiled, "and Ethel and Rose say they are going to call for me every morning. 'Oh, yes; I love school!'"

And the happy little girl with the crooked back took another bite of the bread and butter.—Mary Davis.

A Treasured Heirloom.

In a certain family there is an old old Bible, a little Bible, one that belongs to the small boy of the family. It is his dearest treasure. For this little Bible has a story which makes it very precious to the boy who owns

it. It is kept under lock and key, and when it is taken out of the old desk to be shown to visitors, it is handled very carefully. You see it is so old that it is falling to pieces. Why don't they have it rebound, you ask? For this reason,—it was bought by George Washington long ago. This is the story, and little Carl would tell you all about it, if you went to his house. When one of Carl's great-grandfathers was a little boy—it happened that George Washington was visiting at his home for a few days. One day the children were wishing for things.

"What would you like to have, if you could have your wish?" asked Washington of the smallest boy.

"I wish I had a Bible all my very own that I could take to church with me," said the little fellow.

"You shall have it!" said Washington, and he sent the boy a Bible in which he wrote in his own hand-writing, "From George Washington."

Then, as the years went by, that little book grew more precious to the boy. When he grew up it went to his son, and when his son grew up it went to his boy, and so on down the line till at last little Carl owns it.—Exchange.

Changed Pennies.

The grocer is my magic man,
I give him pennies, all I can,
For when he takes them, in a trice
Each one is changed to something nice.

I shut my eyes for fun, and play
It's fairy magic. All I say
Is "Change this, please, for something,
quick!"

And he hands out a candy stick.

—The Mayflower.

If God's light is shining in you, it will be sure to be seen by somebody who is traveling in the dark.

"God's best gifts to us are not things but opportunities."

Once More—Lent.

Once more, Lent; and every earnest communicant wishes to make it more profitable than he has made any Lent gone before. Those desiring a definitely personal and deeply spiritual guide will surely find satisfying the following message to his parishioners of the Rev. Wm. J. Cox, rector of St. Andrew's Church, West Philadelphia.

Three Lenten Duties: Pray—Fast—Give.

Repent: Turn back. Get a fresh hold on life and duty. Make a new start.

Self-Denial: The germ principle of the Christian Life. "If any man will come after me, let him deny himself."

Have a Plan: Plan your Lent carefully, reasonably, earnestly. Then persevere to the end.

Avoid Shams: They are to be despised both by God and man.

Personal Service: The Church's great need. Use the God-given gift of labor—in the Master's vineyard.

"Once more the solemn season calls
A Holy Fast to keep."

Once more. One more opportunity. To many the last call. If you knew this Lent would be your last, how faithfully you would make its Communion, its services, its prayers, its labors, its self-denials, strengthen your spiritual life.

Lent is a means, not an end. Use the means, and be sure you secure the end.

Pick out your besetting sin, and fight it "in His Name."



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Many others enthusiastic. All making money. Practically sells on sight. A wonderful proposition. Five sales out of seven demonstrations. No long spiel. Show and sell. Price is right. Hustlers knock out big money. It is not sold in stores. Exclusive territory. Write or wire for county.

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Walnut St. Springfield, Ohio

666 cures Malaria, Chills and Fever, Dengue or Bilious Fever. It kills the germs.

CHURCH NEWS.
(Continued from page 16.)

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Special Service for Kiwanians.

Members of Allentown Kiwanis attended services in a body, in Grace Church, Allentown, Pa., on the evening of Sunday, February 4, the rector, the Rev. Edmund H. Carhart, delivering a special sermon from the one hundred and twenty-seventh Psalm, "Except the Lord Build the house, their labor is but lost that built it." There was a special musical program, the vested choir of fifty men and boys singing Gounod's "Gallia," under direction of Frank W. Sanders, organist and choirmaster. The church was filled to its capacity. Mr. Carhart is chaplain for the local Kiwanians, who have on their roster Allentown's most prominent business men.



A CHURCH IDEA
—spreading like wildfire!

Someone got the idea that Candy Mints would easily sell. Everyone agreed. So they called on Strong, Cobb & Company—big makers of best mints—who got up a new package—four flavors: Peppermint, Wintergreen, Cinnamon and Clove—put up in four boxes (80 rolls to a box), a total of 320 5c rolls to a case. The Company calls it

"22 MINTS"

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per square line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

Marriage notices not exceeding forty words, \$1.00. Death notices, not exceeding forty words, inserted free. Over only words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

CONTRIBUTIONS TO LEPER MISSION NOVEMBER 1, 1922, TO FEBRUARY 1, 1923.

Mr. H. M. Kendall.....	\$ 7.00
Miss Bargamin.....	1.00
Mrs. Eugene Massie.....	5.00
Millwood Branch for Support Untainted Boy, Purulia, India.....	20.00
November Meeting.....	10.25
Mrs. Felix Smith (Pete Bank).....	2.00
Mrs. Hall, Philadelphia, Pa.....	1.00
Mrs. Langbourne Williams—Support of Child.....	20.00
Mrs. Randolph Williams.....	5.00
Episcopal Church and Sunday School, Clemson College, S. C.....	15.00
A Friend.....	3.00
Mrs. Edward Valentine.....	5.00
Mrs. E. H. Edmunds, Halifax, Va.....	3.00
Mrs. Thomas N. Carter.....	10.00
Mrs. Martha Eubank, Greenville, S. C.....	3.50
Mr. Thomas W. Blackstone, Accomac Court House, Va.....	2.50
Woman's Auxiliary, First Presbyterian Church.....	10.00
Millwood Branch, Carville Church, and Christmas Gifts.....	10.00
Mr. John D. Letcher, Norfolk, Va.....	10.00
Mr. Barton Myers, Norfolk, Va.....	5.00
Mrs. J. N. Green, Norfolk, Va.....	5.00
Mrs. J. C. Taylor, Norfolk, Va.....	5.00
For Camp.....	.25
Mr. and Mrs. F. Grimmel and Friends (Pete Bank).....	7.63
Miss Annie Hanckel, Charleston, S. C.....	2.10
Miss Anna Nelson, Theological Seminary, Va.....	5.00
Mrs. Charles W. Warren, Smithfield, Va.....	2.00
Misses Christian, Uniontown, Ala.....	1.00
Christmas for Lepers.....	1.00
Quilting Society of Grace Church, Petersburg, Va.....	5.00
Rev. Landon R. Mason.....	5.00
A Friend (Christmas Fund).....	1.00
Mrs. A. Moore, Jr., Berryville, Va. (Pete Banks).....	15.61
Mrs. F. E. Garnett, Rapidan, Va. (Christmas Fund).....	5.00
Miss S. G. Robertson, Petersburg, Va.....	1.00
Mrs. Robert May, Forest Depot, Va.....	2.00
Miss Lucy Mason.....	5.00
Sunday School, Church of Good Shepherd, Forest Hill, Richmond.....	18.01
Rt. Rev. James R. Winchester, D. D., Little Rock, Ark. (in memory of his daughter).....	25.00
Miss Helen A. H. Bennett.....	1.00
Miss Mary Royster.....	2.00
Class of Boys, Weddell Memorial Sunday School.....	.50
Miss Carrie Moore (Pete Bank).....	3.00
January Meeting.....	13.10
Mrs. Frederick Hahr, Petersburg, Va. (support of leper).....	25.00
Misses E. J. and Margaret Nolting (support of two lepers).....	40.00
First Presbyterian Church, Richmond, Va.....	1.00
St. Mark's Church (Dr. Wilson, of Korea).....	1.00
Second Presbyterian Church, Richmond, Va. (Dr. Wilson, of Korea).....	51.00
Misses M. and L. Wallace.....	5.00

Total.....\$391.45

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Where appearances count for much, one of our Northwestern missionaries needs two rugs, 9x12, and some curtains; second hand ones acceptable. Address "Missionary," care of Southern Churchman.

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HELP WANTED.

WANTED—A PLEASANT, CHEERFUL, practical nurse for an elderly lady. Answer at once, stating terms and giving references. Address Mrs. Susie Harrison Murray, care of Fenton Noland, Beaver Dam, Hanover Co., Va., R. F. D.

WANTED — A REFINED, SETTLED woman, with some experience in nursing, as companion nurse for an invalid lady. Answer at once with references, "B.," 503 Chestnut St., Wilmington, N. C.

Obituaries

O'Brien: Entered into life eternal, February 1, 1923, ELISABETH VIRGINIA EVANS, widow of Matthew Watson O'Brien, M. D.

"I thank God for every remembrance of thee."

Coleman: Died at his home near Pace's, Halifax County, Va., February 3, 1923, after a week's illness of pneumonia, ROBERT LEROY COLEMAN, son of the late Dr. E. A. Coleman, aged seventy years and ten months.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

HENRY CABELL PAGE.

Entered into life eternal on the morning of December 4, 1922, at the University Hospital, Baltimore, Md., HENRY CABELL PAGE, of Charles Town, W. Va.

He was a son of George R. Page and Margaret Cabell and grandson of Mann Page, of Clark County, Va.; also a lineal descendant of the Lees, Henrys, Pages, Cabells and other notable families of Virginia, and was said to resemble in personal appearance and bearing his near kinsman, General Robert E. Lee. His life was a living example to this generation of the best traditions and highest ideals of our Southland.

"It is generally agreed, the passing of no citizen occasioned more widespread grief and sense of loss than the death of Henry C. Page. Always and everywhere he was a thoughtful, considerate, genuine man, whose heart never failed in practical response to a worthy cause and whose influence was always against hypocrisy and sham. Whatever tended to make Charles Town a better place in which to live had in him an earnest friend and helper."

Early in life the care and support of his father, step-mother and sister rested upon his untried shoulders. His faithful and loving response to this sacred duty awakened those splendid qualities which characterized and crowned his whole life. When a mere youth of twenty he began Sunday school work as superintendent and teacher at Milldale, Warren County, Va.

After his marriage, in the eighties, to a Jefferson County lady of beauty and charm, Miss Lizzie Dale, daughter of the late Seth M. Timberlake, he became a vestryman of Meade Memorial Church, White Post, Va., at the age of twenty-four.

During the eight years he held a responsible position in the C. B. Rouss wholesale establishment, New York City, he taught Sunday school at St. Timothy's Church, Brooklyn.

For four years he was vestryman, senior warden and teacher of a students' Bible class at Lee Memorial Church, Lexington, Va., where he moved to educate his two sons.

In 1907 Mr. Page came to make his home in Charles Town. These last fifteen years of his life were indeed beautiful in service and good works. From the start he identified himself with the life of Zion Church and continued a devout and loyal member to the end; was a most faithful and efficient member of the vestry, teacher in the Sunday school, and for several years past taught most acceptably a large Bible class. He also found time for splendid work Sunday afternoons at St. Philip's (colored) Church; for twelve years was a teacher as well as superintendent of that Sunday school. The value of his example and faithful services in that needy field cannot be estimated.

Mr. Page also took a keen interest in civic and community life. During the several terms of service on the Town Council he stood firmly for the betterment and uplift of Charles Town.

"The life of Mr. Page has been one long succession of kindly deeds and unheralded, though not unappreciated, acts of loving service.

"The world has lost a great and good man in Henry C. Page. He was conservative and positive, but always just and honest; always a noble man, a Christian gentleman. I have never known any one to take defeat and sorrow with greater fortitude. He was faithful to his convictions and to every trust. As a friend he was unwavering. We have lost one of our truest friends; the sick and needy, the church and town are poorer today for his going. Yet we are richer for his

YOUNG PEOPLE'S WORK.

(Continued from Page 10.)

you what you want I suppose I am excusable; a woman isn't expected to shoot straight, or throw straight. But I believe in our young people and love them, and work with them, and pray for them, and I am confident that the Y. P. S. L. movement is the biggest thing that the American Church has ever done, not only for her children but for herself. I attended a class at a Summer Conference a few years ago where a Deaconess asked the question, 'How can the Church make working Christians of boys and girls between the ages of fifteen and twenty?' I believe the Y. P. S. L. is the answer to that question.

Yours faithfully,

IRENE SMITH."

Those who are planning Y. P. S. L. camps may be interested in the program published by the Service League of the Diocese of Texas.

Camp Program.

6:30. Reveille, Setting up exercises and dip.
7:15. Morning watch and flag raising.
7:30. Breakfast.

8:15. Assembly—Announcements for the day.
8:30-9:30. Camp duties.
9:45-10:15. Conference.
10:15-11:15. Recreation.
11:15-11:45. Conference.
12:00. Inspection.
12:30. Dinner.
1:30-2:30. Rest hour.
2:30-5:30. Recreation and swimming.
6:15. Supper.
7:00. Colors.
7:15. Vespers.
8:00. Evening program.
9:00. Tattoo.
9:30. Taps.

This League claims the following "First's":

1. First to have regularly employed secretaries—one for boys and one for girls.
2. First to have summer camps.
3. First to have Diocesan Young People's Council.
4. First to have monthly corporate communions.
5. First to have annual Bishop's test.
6. First to have Diocesan Efficiency Standard.

life among us. A good man just and true as in God's noblest work."

Funeral services were held on Wednesday, December 6, in Zion Church, which he had loved and served so faithfully and lovingly since 1907. Rev. C. H. Goodwin and Rev. A. B. Mitchell officiating, and Mr. and Mrs. Page's nephews acting as pall-bearers. Interment was made in Mt. Hebron Cemetery, Winchester, Va.

The large concourse of sorrowing friends, who filled the church and followed to his last resting place, bore silent testimony to the love and esteem in which the good man was held by the whole community.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

RESOLUTIONS.

At a special meeting of the vestry of Christ Church held December 27, 1922, it was resolved that we, the rector, wardens and vestrymen of Christ Church do hereby voice a deep appreciation of the high Christian character of our departed associate, MAJOR CHANNING MOORE BOLTON, whose long years of service to his church and to his community made him a shining example to all who knew him. He was in regular attendance on the services and at the meetings of the vestry until his health prevented, but his interest was ever the same to the close of his life.

His was the bliss of a spirit in action. His duties, his pleasures and his trials alike found him in the armour of a Christian.

Resolved, that this minute be spread upon the records of this vestry, and that a copy be sent his wife and children; also that it be printed in the Southern Churchman.

REV. W. R. MASON,
C. E. BLUE,
H. L. SMITH,
J. W. ANDERSON,
H. L. LYMAN,
W. J. PHILLIPS,
J. F. MINOR,
E. I. CARRUTHERS,
J. A. GILMORE,
W. J. RUCKER,
J. S. DAVIS,
C. R. THOMAS,
W. F. LONG,
G. M. McNUIT,
J. H. DILLARD.

MISS ANNIE MARIA SAMUELS.

MISS ANNIE MARIA SAMUELS died at her home, with the Misses Maggie and Sophie Byrd, Harrisonburg, Va., on Monday, January 29, in the eighty-sixth year

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of her age. Services were held at the home on Wednesday morning at 10:15 by Rev. Walter Williams, the committal being said at the grave in the Lutheran Cemetery, Woodstock, Va., by Rev. Francis A. Brown, rector of Beckford Parish. Miss Samuels was born in Woodstock, the daughter of the late Judge Green Berry Samuels, of the Supreme Court of Appeals of Virginia, and Mary Coffman Samuels. The greater part of her life was spent in Rockingham County and the city of Harrisonburg. She was a lifelong and devoted member of the Episcopal Church, holding her membership in Mt. Jackson, Beckford Parish. She was a woman of earnest Christian character, unusual dignity and charm, gentle and refined manners, and was much loved by many friends.

Personal Notes

The Rev. Lefferd M. A. Haughwout, for the past eight years rector of Holy Trinity Church, Ponce, Porto Rico, has been transferred to St. Luke's Church, San Juan, with charge of the Spanish work of that city.

The Rev. Dudley Boogher, rector of Trinity Church, Martinsburg, West Virginia, has accepted a call to St. George's Church, Fredericksburg, Diocese of Virginia. He will go to his new charge early in April.

The Rev. J. Ogle Warfield, D. D., has resigned as vicar of Holy Trinity Memorial Chapel, Philadelphia, to accept the rectorship of St. David's Church, Mamayunk. He took charge of old St. David's Sunday, February 4. Dr. Warfield, before going to Holy Trinity Memorial, was for two years, 1914-1916, assistant at St. Peter's, Germantown, and from 1901 to 1914 was assistant at St. Paul's, Chestnut Hill.

Many members of the Church, especially those who have attended the last two General Conventions, will regret to learn of the serious illness of Mr. J. Randolph Anderson, lay delegate from the Diocese of Georgia, and chairman of the Dispatch of Business of the House of Deputies. Mr. Anderson was taken ill in Chicago on his return from Portland, and spent two weeks in Philadelphia visiting his daughter before returning to Savannah. He has been confined to the house since October, and will be unable to take up active work again for many months.

The Rev. C. F. Brookins, for many years chaplain at Bethany Homes, Glendale, and on the staff of the Cincinnati City Mission, has resigned to take effect March 1 to accept a call to a Church at St. Thomas, Virgin Islands, West Indies. He has done excellent work in Cincinnati and will be greatly missed.

The Rev. Middleton Barnwell, of the Church of the Advent, Birmingham, Ala., has returned from a visit to Savannah, Georgia, and is seriously considering a call to the rectorship of Christ Church, that city.

The Rev. J. H. Randolph Ray, dean of the Cathedral at Dallas, has been elected assistant to the Rev. Dr. George C. Houghton, of the Church of the Transfiguration, the "Little Church Around the Corner." Dr. Houghton, the present rector, is now ill, and has been for a long time. Bishop Gailor was for a short period in charge, while Dr. Houghton was in the South, and special preachers are now in service each Sunday.

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